This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

EducT
1118
80.560

Digitized by Google

L 1500
Educ T 1118.80.560

Harvard College
Library

FROM THE LIBRARY OF
PAUL HENRY KELSEY
Class of 1902

THE GIFT OF
MRS. PAUL H. KELSEY

July 2, 1936

Digitized by Google

3 2044 102 849 254

Howard foot Hall.
Phillips Academy,
Andover.
PA 192 Mss.

Digitized by Google

Digitized by Google

Γ' Ὑπρεσιὶ ἀναγίγνωσκε.
Translate in Greek
μεθερμήνευε εἰς Βοίδει
Translate it you know
τοῦτ ἀρκεῖ, πάνυ αὐτοῦ, εἰ σοι δοκεῖ
that is sufficient, by all means, if you think
τί ἡ λέξις σημαίνει.
What is the meaning of this phrase
τί τοῦτο λέγεις πάνυ καλῶ.

Digitized by Google

Digitized by Google

# GREEK

# FOR BEGINNERS.

BY

THE REV. JOSEPH B. MAYOR, M. A.,

PROFESSOR OF CLASSICAL LITERATURE, KING'S COLLEGE, LONDON; FORMERLY HEAD MASTER OF KENSINGTON SCHOOL.

*REVISED, AND EDITED AS A COMPANION-BOOK TO HADLEY'S GREEK GRAMMAR,*

BY

EDWARD G. COY, M. A.,

INSTRUCTOR IN PHILLIPS ACADEMY.

NEW YORK:
D. APPLETON AND COMPANY,
1, 3, AND 5 BOND STREET.
1880.

Digitized by Google

EducT
1118.80.560

HARVARD COLLEGE LIBRARY
FROM THE LIBRARY OF
PAUL H. KELSEY
JULY 2, 1936

COPYRIGHT BY
D. APPLETON AND COMPANY,
1880.

Digitized by Google

# EDITOR'S PREFACE.

"Greek for Beginners," by Joseph B. Mayor, London, came into my hands about two years ago[1], and has been used with my classes since then with the greatest satisfaction. My motive in reëditing it has been to make it a convenient companion to the "Greek Grammar" of Professor Hadley.

I have, therefore, omitted from the present edition all matter for which it was possible to substitute a convenient reference; for I believe that the student should, from the first, obtain his knowledge of grammar from the Grammar itself. The verb has, from the outset, been presented in entire tense-systems, rather than in the limitations of one mood at a time: the fundamental distinctions of moods in simple sentences are not so subtile that they can not be presented to the student in a single exercise. The vocabularies of Greek words have been gathered up from the body of the book and consolidated at the end; and care has been taken that the meanings of the words be given in the natural order of primary

[1] It had then passed into the seventh edition.

Digitized by Google

and secondary senses. Occasional slips in derivation have been detected, as when ὅλος is made cognate with *whole;* and the etymology of the entire book has been made to accord with that of Curtius. In addition to corrections of the numerous errors in the accentuation of Greek words, the whole subject of accent has been introduced and made a matter of study and practice, it having been left untouched in the English edition.

The revision has been conducted throughout in the spirit of the following[1]:

"At the present time there is a widely spread desire for scientific method in education. . . . Without doubt the desire could be more readily met, were not classics and science felt to be widely separated. . . . And yet this separation of the two subjects is detrimental to both. The scholar accuses the man of science of 'a want of taste'; the man of science regards the scholar as one who neglects the present for the past. But when we regard language as an organism ["parasitic, indeed, but still an organism"], and the science of language as a physical science, this unfortunate separation is bridged over. . . . Now, by teaching language scientifically, all these distinctions [of inflection] and the reasons for them are impressed upon the pupil; and thus even a knowledge of the declensions becomes of value. . . . he knows some-

[1] *Vide* also Professor Mayor's *Preface*, fourth paragraph.

Digitized by Google

thing of language. And of all knowledge this is the most valuable. For language is in a nearer relation to the mind than anything else. It stands between us and the outward world; we may also say between us and our own thoughts. Unless we know something of its true nature, it is almost impossible for us to emancipate ourselves from its dominion and become thinking, not merely speaking, beings."—Evelyn Abbott, *Translator of Curtius.*

"And though, of course, scientific investigation and the practical teaching required at school are naturally far apart, it is by no means impossible to enliven the latter *even from the very first* by the insight obtained in the paths of science. Changes of sounds, rules of accentuation, forms of inflection, are no longer what they were, in the eyes of one who has learned to combine them into a whole, and to recognize even in the smallest details the web woven by the genius of language. . . . In this way, too, something of the delight which every glimpse of order and law insures will come even to the pupil's aid. If, when the forms have been impressed on the memory, the pupil is taught by correct analysis to see how they have arisen, and to perceive the special causes of apparent irregularities, there is no doubt that by such a course the attention is sharpened and the memory rendered more tenacious. . . . And this can be brought to the help of the youthful pupil without in the least

Digitized by Google

increasing the material amount of his studies. . . . In the general demand for 'concentration' in education, it must be regarded as a considerable gain that instruction in language, if imparted with regard to the new science [philology], approaches more nearly to the method of the so-called exact sciences. . . .

"And not even the most enthusiastic admirer of Greek as a language will go so far as not to recognize the object of learning Greek in a knowledge of Homer, Sophocles, and Demosthenes, no less than in understanding the form of the aorist or use of the optative. But the only way by which the intellectual treasures to be found in the Greek language can become so perfectly familiar as to have a real influence in education, is an accurate knowledge of the language; and the study of the language in the literal sense, that is, careful practice in the forms and their uses and the gradual unlocking of the treasures of the vocabulary, justly lays claim to a large part of the time devoted to learning Greek. . . .

"For a school-grammar accurately chosen terms are indispensable."— CURTIUS, *Introd.* to "Elucidations of Greek Grammar."

In giving references to the "Primer of Philology," by John Peile, I believe I have rendered a service to the maturer students; who will also find themselves interested in and helped by the *Notes* which I have added at the end of the book. What

Digitized by Google

general use can be made of these portions of the book must be left to each instructor to determine for himself.

I can not suppose that no errors or mistakes have crept into my work; and I shall be prompt to acknowledge any that may be brought to my attention.

EDWARD G. COY.

PHILLIPS ACADEMY, *Andover*, *Mass.*, 1880.

Digitized by Google

## EXTRACTS FROM THE AUTHOR'S PREFACE.

THERE is an outcry against the study of Greek in the present day, on the ground that the result bears no proportion, in the majority of cases, to the time and labor spent upon it.

I have no wish to enter upon the debated question, whether a knowledge of Greek is more or less "useful" than a knowledge of natural science; but assuming that, as a matter of fact, it will for some time longer be taught to a large proportion of higher-class boys in England, some of whom will carry on the study, and others, the majority, will never go beyond the merest elements, I have endeavored in this book, first, to smooth away some of the difficulties which beset the commencement of Greek for all, and, secondly, to make the earlier steps interesting and useful even to those who will never get beyond them.

The method which I have pursued is, I believe, in some respects novel, in so far that it has not been systematically followed out in any text-book with which I am acquainted; though it has probably al-

Digitized by Google

ways been more or less practiced by efficient teachers. It consists in building up a boy's knowledge of Greek upon the foundation of his knowledge of English and Latin, instead of trusting everything to the unassisted memory. The peculiar difficulty of Greek, as compared with French or Latin, arises from the multitude of unfamiliar words and forms which present themselves to the learner at the very threshold of the study. In this book, the forms and constructions of Greek have been throughout compared with those of Latin; no rules or forms are given until they are required for actual practice in the exercises, and *no Greek words have been used in the earlier part of the book except such as have connections either in English or Latin.* I have also endeavored to make each step lead naturally on to that which follows, and have kept throughout to the beaten road, avoiding unusual words and phrases "tanquam scopulum." In this way I hope I may have done something to lessen the feeling of strangeness with which a boy enters upon the study of Greek, and at the same time supplied him with a clue which will give him an interest in the subject from the first.

Though I have no doubt as to the advantages of the general method which I have here described, I feel that it is open to question, whether I have given too many or too few English derivatives, too many or too few exercises, too much or too little of grammati-

Digitized by Google

cal explanation; whether I have dwelt too long on any particular part of grammar, or have omitted parts which it would have been desirable to bring in.

Do what we will, it is impossible to make the learning of Greek an easy thing, it is impossible to dispense with large calls upon the memory. What I have attempted to do is, to provide hooks and eyes for the memory, to appeal as far as possible to the understanding, and to give the learner some glimpse from the first of the rewards which he may expect at the end of his labor. Of course it is true that, the memory being earlier developed than the other faculties, and probably more active in childhood than in later life, it is desirable for children to learn many things before they can fully understand them; but, on the other hand, the continued unreasoning exercise of memory is, I believe, the cause of much of that want of interest, and even contemptuous disbelief, in all knowledge, which we so often meet with in grown men and women. Children as a general rule overflow with curiosity; they can not understand all things, they must be content to take a great deal on trust; but it does not follow from this that they should not be helped and encouraged to understand wherever their faculties admit of it. The rapid growth of memory is given to them that under its shelter the finer powers of the mind, imagination and reason, may find room and opportunity for gradual develop-

Digitized by Google

ment. If these are not called into exercise, the exercise of the memory itself soon becomes irksome, the mind is stunted, and all intellectual interest dies away.

What has been just said will to a certain extent hold good against those who want no grammars, but would have a boy pick up his classics from his master at school, as he might pick up his modern languages from a Swiss "bonne" at home. The only meaning of this can be, that there is to be no systematic teaching of classics; which is equivalent to saying that a multitude of isolated facts are more easily received and retained in the memory than the same facts classified and arranged. Thus we have again "the unreasoning exercise of the memory," attended with the further disadvantage, that there is no call upon the learner to brace up his mind for strenuous effort. It may, however, be said that under the direction of his teachers he is to be gradually trained to classify the facts for himself, and thus gain a valuable lesson in observation and induction. If such is the view taken, it seems to me to fall into the opposite error of demanding too great an exercise of the reasoning powers. A boy may fairly be expected to recognize instances of laws which he has been already taught, but hardly to discover the law for himself. If, on the other hand, the master first states and explains the law to him, and then points out instances or asks him to point them out, this is just the old grammar over again;

Digitized by Google

only that it is to be taught *viva voce* by the master, instead of being prepared beforehand by the pupil for himself. I feel as strongly as any one the importance of a boy, especially a young boy, having all his lessons thoroughly catechised into him; and if the alternative lay between a boy's learning off grammatical rules by rote without explanation, and his having them taught to him by the master without book, I should certainly prefer the latter. But, as a security against the possible inefficiency of masters on the one hand, and the probable carelessness of boys on the other, I think there can be no doubt that the best plan is the use of a text-book, to be first explained by the master and then learned by the boys.

There is one further objection on which it may be well to say a few words. Granting that boys should learn off rules and practice examples, it may be doubted whether it is worth while to attempt an explanation of the rules in an elementary work. The study of principles, it is said, should be left to the end of the school course. My own experience does not quite agree with this. I believe general principles of almost any kind may be talked into boys; what puzzles them is a long chain of reasoning. The principles of grammar are not more abstract than those of geometry, and I think they may be explained in a manner which is both interesting and useful to the abler boys. Even young boys are capable of

Digitized by Google

being taught the analysis of sentences, which is perhaps the very best instrument for clearing away confusion of thought.

It is possible that some passages may be found in this book, in which I have rather had in view the case of an adult student using it for his or her own self-instruction, than that of an ordinary school-boy. If this should seem so to any master, he will, of course, use his own discretion as to omitting such a passage. In general, however, I believe that a boy who starts with a fair knowledge of Latin will find no difficulty in doing each exercise in its turn; and I hope that when he reaches the end of the book he will have acquired a good practical vocabulary, together with some idea of the constructions of the simple sentence. Even in the unsatisfactory case where Greek is discontinued after a few months' study, I hope the scholar will feel that his time has not been entirely thrown away, but that he has improved his knowledge of English, and at the same time gained an insight, however slight, into the relations it bears toward a language to which the civilized world owes so much.

As regards the way in which the book should be used, I should recommend that each of the three parts into which it is divided should be gone over a second time before commencing that which follows.

Digitized by Google

Among the friends to whom I am indebted for assistance given during the progress of this work, I must mention especially H. J. Roby, Esq., and my brother, the Rev. John E. B. Mayor.

St. Margaret's, Twickenham, *January* 16, 1869.

Digitized by Google

# TABLE OF CONTENTS.

## PART I.


PAGE

INTRODUCTION, . . . . . 1

I. LETTERS, . . . . . 4

1 and 2. The Alphabet, Pronunciation, Syllables, Quantity, Punctuation, Accent, . . . . . 4

3. Exercises on the Letters, 1 and 2, . . . . 5, 6

II. INFLECTION OF NOUNS AND PRONOUNS, . . 6

4. Stem and Characteristic; Differences of Latin and Greek Declensions, . . . . . 6

5. The Article; Proclitics, . . . . . 6, 7

6. Declension of Substantives, . . . . . 7

III. THE A DECLENSION, . . . . . 7

7. Feminines of the A Declension, . . . . . 7

8. Rules for Exercises, . . . . . 8

9. Exercises, 3, 4, . . . . . 8

10. Masculines of the A Declension, . . . 8

11. Exercises, 5, 6, . . . . . 9

IV. THE O DECLENSION, . . . . . 9

12. Formation and Inflection, . . . . . 9

13. Exercises, 7, 8, . . . . . 9

V. ADJECTIVES OF FIRST AND SECOND DECLENSIONS, . . 10

14. Formation and Inflection, . . . . . 10

15. Rules; Adjectives used as Substantives, . . . 10

16. Exercises, 9, 10, . . . . . 10

17. Adjectives of Two Terminations, . . . 11

18. Exercises, 11, 12, . . . . . 11

VI. THE VERB Εἰμί, . . . . . 11

19. Inflection of the Verb—Mood and Tense, . . 12

20. Importance of the Substantive Verb, . . . 13


Digitized by Google

PAGE

21. Paradigm, Indicative and Imperative; Enclitics, . 13, 14
22. Rules, . . . . . 14
23. Exercises, 13, 14, . . . . . 15
VII. Verbs in -ω, . . . . . 15
24. The Verb as Predicate, . . . . . 15
25. Formation of the Verb, . . . . . 16
26. The Dative Case; Negative Particles, . . 16
27. Exercises on the Dative Case, 15, 16, . . . 16
28. Elements of the Verb, . . . . . 17
29. Analyses of Forms, . . . . . 17
30. Exercises on the Verb, 17, 18, . . . 18
31. Elements of the Verb—continued, . . . 19
32. Compound Subject; Rules, . . . . 19
33. Predicative and Attributive Adjectives, . . . 19
34. Exercises on Pred. and Attrib. Adj., 19, 20, . . 20
35. Formation of Words; Miscellaneous Exercises, 21–38, . 21

## PART II.

VIII. The Consonant Declension, . . . . 29
36. Uncontracted Masculine and Feminine Nouns, . . 29
37. Accent of Uncontracted Nouns, . . . 29
38. Exercises, 39-42, . . . . . 30
39. Divisions of Contracted Nouns; Contracted Nouns in Declensions 1, 2, . . . . . 31
40. Laws of Contraction, . . . . . 32
41. Stems in ι and υ; the Attic Second Declension, . 32
42. Stems in a Diphthong, . . . . . 32
43. Stems in ς and τ, . . . . . 33
44. Exercises, 43–46, . . . . . 33
45. Irregular Nouns, . . . . . 35
46. Exercises, 47, 48, . . . . . 36
IX. Adjectives of the Third Declension, . . 36
47. Uncontracted, . . . . . 36
48. Contracted, . . . . . 37
49. Exercises, 49–52, . . . . . 38
X. Comparison of Adjectives, . . . . 40
50. Formation of the Degrees, . . . . 40
51. Syntax of the Degrees, . . . . 40
52. Exercises, 53-56, . . . . . 41
XI. Pronouns, . . . . . 43

Digitized by Google

PAGE

53. Personals and Possessives, . . . . 43, 44
54. Exercises, 57, 58, . . . . . 44
55. Demonstratives, . . . . . 45
56. Syntax of Demonstratives, . . . . . 45
57. Reflexives and Reciprocals, . . . . . 46
58. Exercises, 59, 60, . . . . . 46, 47
59. Interrogative and Indefinite, . . . . . 47
60. Relatives, . . . . . 47
61. Syntax of the Relative, . . . . . 48
62. Exercises, 61, 62, . . . . . 48
63. Correlatives, . . . . . 49
64. Scheme of Correlatives, . . . . . 50
65. Exercises, 63, 64, . . . . . 51
66. General Remarks on Pronouns, . . . . 51

XII. Numerals, . . . . . 53
67. Tables, Inflection, etc., . . . . . 53
68. Exercises, 65–68, . . . . . 54, 55

XIII. Adverbs, . . . . . 55
69. Substantival, . . . . . 55
70. Adjectival, . . . . . 56
71. Pronominal, . . . . . 57
72. Scheme of Correlatives, . . . . . 59
73. Syntax of Adverbs, . . . . . 60
74. Exercises, 69–72, . . . . . 60

XIV. Verbs in -ω, Active Voice—continued, . . . . 63
75. Formation of Tenses, . . . . . 63
76. Conjugations, . . . . . 64
77. The Future Tense, . . . . . 65
78. The Aorist Tense, . . . . . 65
79. Exercises, 73, 74, . . . . . 65, 66
80. The Perfect and Pluperfect, . . . . . 67
81. The Second Aorist, and Second Perfect and Pluperfect, 67
82. Exercises, 75–80, . . . . . 68
83. Contracted Tenses, . . . . . 71
84. Exercises, 81, 82, . . . . . 72

XV. Exercises on Verbs in -ω, (Middle) Passive Voice, 72
85. Middle-Passive Endings, . . . . . 72
86. Formation, Inflection, etc., . . . . . 73
87. Exercises, 83–86, . . . . . 73
88. Contracted Verbs, . . . . . 75

Digitized by Google

PAGE

89. Exercises, 87, 88, . . . . . 75
XVI. The Middle Voice, . . . . . 76
90. Different Uses, . . . . . 76
91. Formation, Inflection, etc., . . . . . 77
92. Exercises, 89, 90, . . . . . 77
93. Deponent Verbs; Exercises, 91, 92, . . . 78
XVII. Verbs in -μι, . . . . . 79
94. Remarks on μι-Verbs, . . . . . 80
95. Formation of Tenses, . . . . . 80
96. Inflection, etc.—Active, . . . . . 81
97. Inflection, etc.—Middle and Passive, . . . 81
98. Exercises, 93–96, . . . . . 81
XVIII. Irregular Verbs in -ω, . . . . . 84
99. Classification of Irregularities, . . . . 84
100. Exercises, 97–102, . . . . . 85

PART III.

XIX. Prepositions, . . . . . 88
101. Case-Relations of Time and Space, . . . 88
102. Additional Uses of the Accusative, . . . 90
103. Exercises, 103, 104, . . . . . 92
104. Primary Relation of Prepositions and Cases, . . 93
105. Exercises, 105–108, . . . . . 93
106. Prepositions in Composition, . . . . 95
107. Exercises, 109–114, . . . . . 96
XX. The Moods, . . . . . 99
108. General Remark, . . . . . 99
109. Moods in Simple Sentences; Exercises, 115, 116, . 100
110. Syntax of the Infinitive, . . . . 101
111. Exercises, 117–120, . . . . . 102
112. The Participle, . . . . . 104
113. Exercises, 121–124, . . . . . 104
114. Verbal Adjectives, . . . . . 106
115. Moods in Dependent Sentences, . . . . 106
116. Exercises, 125, 126, . . . . . 107
117. Passages for Translation, . . . . 108
Notes, . . . . . 113
Greek-English Vocabulary, . . . . . 127
English-Greek Vocabulary, . . . . . 159

Digitized by Google

## ABBREVIATIONS.

| | |
|---|---|
| Aor. or A.....Aorist. | Impf.....Imperfect. |
| Att.....Attic. | Impv.....Imperative. |
| Cf. (confer)....Compare, or consult. | Interr.....Interrogative. |
| D.....Dual. | L. or Lat.....Latin. |
| Eng. or E.....English. | Lit.....Literally. |
| Esp.....Especially. | Mid.....Middle Voice. |
| Ex.....Exercise. | N. T.....New Testament. |
| Exc.....Exception. | Opt.....Optative. |
| Ff.....And the following. | S.....Substantive. |
| Fin.....At the end. | Seq. (sequens) .And what follows. |
| Fr.....French. | St.....Stem. |
| Ger. or Germ...German. | V.....Verb. |
| | Voc. or V.....Vocative. |

It is believed that other abbreviations will explain themselves.

Digitized by Google

## HINTS FOR STUDY AND RECITATION.

Be prepared to give a **logical analysis** of each sentence.

Of each word, notice **what** it is and **where** made; what word, or words, it is *connected with* in thought; what *relation of thought* it expresses: cite the authority of the Grammar, and justify the idiom.

For the **inflection** of a word, begin with the *principal parts* and *synopsis of the tense*, of verbs; with the *comparison*, of adverbs and adjectives.

For the **analysis** of a word—verb, adjective, or noun—give (a) the *elements* in their natural order (cf. Gr. 306); notice (b) the *euphonic* changes and additions, and (c) the *accent*.

Let the **translation** follow, as far as possible, the order of the author's words; for the order of his words best shows the order of his thoughts.

It will prove of special assistance in acquiring a vocabulary to notice English or Latin words connected in **derivation** with the Greek words of each lesson.

Digitized by Google

# INTRODUCTION.—Gr. 1, 2, 3 d.

English, Latin, and Greek all belong to the same great family of languages, the Indo-European, and resemble one another in their inflections and constructions, as well as in the possession of many common roots, so that the knowledge of one of them is a great help to the knowledge of the others.—"Primer of Philology," cap. iii.

When we speak of the Indo-European languages as forming one family, we mean that there was a time in the history of the world when the ancestors of the great majority of the present inhabitants of Europe dwelt with the ancestors of the present inhabitants of India, and spoke the same language, a language different from those spoken at the time by the ancestors of the present Jews, Turks, Negroes, etc. Each nation, as it migrated from the original seat of the Indo-European race, departed more or less from the original language; and thus arose a variety of dialects which in course of time fixed themselves as distinct languages. Each of these languages again could propagate itself by conquest or colonization, thus producing new dialects, to establish themselves in their turn as independent languages. Accordingly we find various degrees of relationship existing between the several members of the great Indo-European family. Some

Digitized by Google

languages may be said to stand to one another in the relation of mother and daughter, e. g., Latin is the mother of Italian and French, and Anglo-Saxon the mother of English. Others may be more fitly described as sister-languages, and this is the relation of Latin and Greek. They are children of a common parent, and have many words and forms and constructions in common; but there are only a small number of words which have been borrowed directly from the one language by the other. The relation between English and these two languages is very different. There is first of all the general Indo-European connection, owing to which many of the oldest English words belong to roots which are also found in Latin and Greek, e. g., the word *father* appears as *pater* in Latin and Greek; *mother* is *mater* in Latin, *mēter* in Greek. There is, secondly, a more special connection with Latin, partly through the Latin Church, which has supplied most of our ecclesiastical terms, but to a far more important extent through the Norman Conquest, owing to which our language received a great accession of French words, which were mainly of Latin origin. Lastly, we have a large class of scientific words derived from Latin, and still more from Greek; some of these latter were brought into our language in a Latin form long ago, as *theology*, *philosophy*, while others are being every day added to express new discoveries or inventions, such as *telephone*, *phonograph*.

The great point of difference between English and the two classical languages is, that English, as compared with them, is an example of an analytic or uninflected language, while they belong to the class of

Digitized by Google

synthetic or inflected languages.[1] It is true that English is not, like some languages, entirely destitute of inflections. We have our objective and possessive cases, our preterites and participles; but in most instances where Greek and Latin would express a change of relation by changing the form of the word, we keep our word the same, only prefixing to it under certain circumstances a preposition, or auxiliary of some sort. Owing to this want of inflections, English is less free than Greek or Latin as regards the order in which the words of the sentence have to be arranged. Of this we shall see examples as we proceed.—"Primer of Philology," cap. viii., 7.

### *Dialects.*

Several dialects were spoken in Greece, differing from one another much as Scotch differs from English, or Yorkshire from Somersetshire. The most important dialect was the Attic, spoken by the Athenians, and it is to this dialect that we shall here confine our attention.

NOTE.—References are to sections of Professor Hadley's "Greek Grammar," unless otherwise indicated. A superior figure attached to a reference indicates the particular statement or paragraph in the section referred to. E. g., 195[2] means *second statement of section 195.*

[1] "Prim. Phil.," cap. ii.

Digitized by Google

## I. Letters.—Gr. 5 R. a, 6 R. c.

1. The Greek Alphabet consists of the following twenty-four letters.—"Primer of Philology," cap. viii., 8–14.

| Capitals. | Small letters. | Name. | | English equivalent. |
|---|---|---|---|---|
| Α | α | Ἄλφα | Alpha | a as in *pār*, *păt*. |
| Β | β | Βῆτα | Bēta[1] | b. |
| Γ | γ | Γάμμα | Gamma | g hard, as in *get*. Cf. Gr. 16. |
| Δ | δ | Δέλτα | Delta | d. |
| Ε | ε | Ἔ ψῑλόν | Epsīlon[2] | e short, as in *pĕt*. |
| Ζ | ζ | Ζῆτα | Zēta[1] | dz. |
| Η | η | Ἦτα | Eta[1] | e long, as in *prey*.[4] |
| Θ | θ ϑ | Θῆτα | Thēta[1] | th as in *think*. |
| Ι | ι | Ἰῶτα | Iōta[2] | i as in *caprīce*, *pĭt*. |
| Κ | κ | Κάππα | Kappa | k. |
| Λ | λ | Λάμβδα | Lambda | l. |
| Μ | μ | Μῦ | Mu | m. |
| Ν | ν | Νῦ | Nu | n. |
| Ξ | ξ | Ξῖ | Xi[2] | x. |
| Ο | ο | Ὄ μῑκρόν | Omīcron[2] | o short, as in *pŏt*. |
| Π | π | Πῖ | Pi[2] | p. |
| Ρ | ρ | Ῥῶ | Rho | r. |
| Σ | σ, ς | Σίγμα | Sigma | s. |
| Τ | τ | Ταῦ | Tau[3] | t. |
| Υ | υ | Υ̓͂ ψῑλόν | Upsīlon[3] | u as in *tūne*, *pŭt*. |
| Φ | φ | Φῖ | Phi[3] | ph. |
| Χ | χ | Χῖ | Chi[3] | ch as in *chorus*. |
| Ψ | ψ | Ψῖ | Psi[3] | ps. |
| Ω | ω | Ὦ μέγα | Oměga | o long, as in *prōne*. |

[1] In these names give ē the sound of e in *prey*.
[2] " " " " ī " " i " *caprice*.
[3] In this name " *au* " " ou in *our*.
[4] Cf. ee in *Beethoven*; also δέελος, a form of δῆλος, Il. 10, 466.

Digitized by Google

NOTE.—The presence or absence of the sound of *h* is indicated in Greek by certain marks; Gr. 14, 15.*v* On the obsolete *Vau*, so important in explaining existing forms and illustrating the derivations or connections of words, Gr. 23 D. Traces of an original Jod, consonant iota, often appear; Gr. 39, 59–61.

The Greek adjective which occurs in the names of the fifth and twentieth letters (*ψιλόν*) here means "bare" in opposition to the *diphthongal* method of writing *αι* and *οι*; having arisen at a time when *ε* (hitherto named *εἰ*) and *υ* (hitherto *ὖ*) were no longer distinct in pronunciation from *αι* and *οι*.

## 2. *Grammar.*

Vowels, 7–10; Diphthongs, 11–13; Consonants, 16–22; Syllables, 81–83; Quantity, 86–88; Punctuation, 113.

Besides the rough and smooth breathings previously referred to, Greek words have certain marks placed over them called accents, which are said to have been invented for the purpose of preserving the true pronunciation when it was dying out.—Gr. 89–97, 112. We, on the other hand, record the authorized pronunciation of our words in the Dictionary once for all. But Anglo-Saxon, however, has written accents.

## 3. *Exercises on the Letters.*

Ex. 1. Put into Latin letters: *Δημοσθένης, Ἡρόδοτος, Ξενοφῶν, Σοφοκλῆς, Καῖσαρ, Λουκᾶς, Τάκινθος, Καλυψώ, Ἀγγλία, Σαπφώ, Ἰάκωβος, Σπάρτη, Συρακοῦσαι, Οἰδίπους, Σούνιον, Ἀριστείδης, Πειραιεύς, φάλαγξ, εὐοῖ.* Also the names of the following gods and goddesses: *Ζεύς* (Jupiter), *Ἥρα* (Juno), *Ἀθηνᾶ* (Minerva), *Ἄρης* (Mars), *Ποσειδῶν* (Neptune), *Ἀφροδίτη* (Venus), *Ἑρμῆς* (Mercury), *Ἄρτεμις* (Diana), *Ἥφαιστος* (Vulcan).



Digitized by Google

Ex. 2. Put into Greek letters: Phoebus, Cybĕlē, Bacchus, Ilium, Aeschylus, Thrasymachus, Urania, Euphrosynē, Cyrus, Quartus, Judæa.

## II. Inflection of Nouns and Pronouns.

4. In an inflected word there are two parts to be considered: the *stem*,[1] or unchanging part, which represents the idea of the word itself; and the *ending*, which is added in order to show the relation in which this idea stands to the other parts of the sentence. The inflection varies according to the *characteristic*, or last letter of the stem. Thus nouns of the characteristic A belong to the First Declension both in Latin and Greek.—Gr. 116.

The Greek declension differs from the Latin in two respects: (1) it has no ablative case, the meanings of the ablative being shared by the genitive and dative; (2) it has a dual number to express pairs of things—little used, however.

On the gender of nouns, Gr. 117, 118; on accent in declension, Gr. 120, 121.

5. *The Article.*—Gr. 119.

Greek, like English, but unlike Latin, has a definite article, which is commonly employed where the English *the* would be needed. The Greek article has also idiomatic uses, which will be noticed hereafter. Unlike the English, but like Latin, Greek has no indefinite article; in general, the noun without the article is equivalent to the indefinite article and noun in English.

[1] It is often convenient to distinguish the stem from its mutilated form called the *base*, as *serv-* and *servo-* of *servus*.

Digitized by Google

REMARK.—It will be noticed that certain forms of the article are without written accent. They are called *proclitic* (Gr. 103). The English words which are used to translate such words are, for the most part, proclitic also: e. g., *Th' book's 'n th' house*, for *The book is in the house.* The relatively unimportant character of these words in many sentences seems to tolerate this lazy articulation, by which several words are pronounced as one.

6. *Declensions.*—Gr. 122. "Prim. Phil.," cap. v., 29, 50.

There are five varieties of the first declension (Gr. 123). That these all have the same characteristic may be seen from the dual and plural, as well as from the older forms of the singular. Cf. Doric τιμά, Epic ἱππότα.

In the singular, the *a* of the stem after a vowel or ρ is long; otherwise, it remains short. In the dual and plural it is always long. Cf. Gr. 130–31.

Nouns in ᾰ have recessive accent.

## III. THE *A* DECLENSION, CORRESPONDING TO THE FIRST DECLENSION IN LATIN.

### 7. *Feminines.*—Gr. 124–129.

Stem φιλιᾰ. Compare the Latin *familia.*

| | | | |
|---|---|---|---|
| *Sing.* N. | φιλί-α[1] | famili-a | |
| G. | — ας | — ae | (old form *as.* Cf. paterfamilias) |
| D. | — ᾳ[2] | — ae | |
| A. | — αν[3] | — am | |
| V. | — α | — a | |
| *Plural.* N. V. | φιλί-αι | Cf. L. mus-æ | |
| G. | — ῶν (old form αων)[4] | — arum | |
| D. | — αις | — is | |
| A. | — ας[5] | — as | |

[1] Gr. (28) 29. [2] Originally written φιλίαι, with iota on the line. [3] Gr. 105 R[1].; 74. [4] Originally αων, Gr. 64. [5] Gr. 105 R.[2]; 81.

Digitized by Google

Ex. 2. Put into Greek letters: Phoebus, Cybĕlē, Bacchus, Ilium, Aeschylus, Thrasymachus, Urania, Euphrosynē, Cyrus, Quartus, Judæa.

## II. Inflection of Nouns and Pronouns.

4. In an inflected word there are two parts to be considered: the *stem*,[1] or unchanging part, which represents the idea of the word itself; and the *ending*, which is added in order to show the relation in which this idea stands to the other parts of the sentence. The inflection varies according to the *characteristic*, or last letter of the stem. Thus nouns of the characteristic A belong to the First Declension both in Latin and Greek.—Gr. 116.

The Greek declension differs from the Latin in two respects: (1) it has no ablative case, the meanings of the ablative being shared by the genitive and dative; (2) it has a dual number to express pairs of things—little used, however.

On the gender of nouns, Gr. 117, 118; on accent in declension, Gr. 120, 121.

5. *The Article.*—Gr. 119.

Greek, like English, but unlike Latin, has a definite article, which is commonly employed where the English *the* would be needed. The Greek article has also idiomatic uses, which will be noticed hereafter. Unlike the English, but like Latin, Greek has no indefinite article; in general, the noun without the article is equivalent to the indefinite article and noun in English.

[1] It is often convenient to distinguish the stem from its mutilated form called the *base*, as *serv-* and *servo-* of *servus*.

Digitized by Google

*nsion.*

*τὸν ὁπλί-*
*ὰς μηχανὰς*
*φωνὴν τοῦ*

r the hoplites.
disciples. The
f the wrestlers.
vy-armed of the

ESPONDING TO THE
N LATIN.
140 ~~43, 150~~; *ἀνθρώ-*
Compare inflection
n that of *ἄνθρωπος* and
so called, will be no-

*Second Declension.*

*θρώπων. θεοῦ ἔργον. τῷ*
*ινα τῶν ναυτῶν. στέφανος*
*ρατοῦ. ὁ τρόπος τοῦ δήμου.*

od-news. God's house. A
e horse. A gift

given recessive

Digitized by Google

8. *Rules for the Exercises.*—"Prim. Phil.," cap. vii.

The adjective, Gr. 498; the genitive, ~~557~~, ~~558~~, "Prim. Phil.," cap. v., 32–3, 51; the vocative, ~~543~~, "Prim.," cap. v., 31; the appositive, ~~499~~ (~~489 d~~).

The article, Gr. 526, 527 b, ~~529~~ a.

REMARK.—The student must use his best judgment in deciding which of the varieties described in Gr. ~~559–568~~ is presented in the exercises.

Translate *of* and *from* by the genitive; *to, for, with, at, in,* by the dative.—"Prim. of Phil.," cap. v., 34–5; also 37, 45–8.

9. *Exercises on Feminines of the First Declension.*

Translate into English, parsing all the words:

Ex. 3. *αἱ νεφέλαι. τῇ μελίσσῃ. τῶν ψυχῶν. τὴν*[1] *γλῶσσαν. ταῖν θεαῖν. τῇ ζώνῃ. ταῖς ἕδραις. ἡ γωνία τῆς γῆς. αἱ κόμαι τῆς*[2] *Ἀφροδίτης. μηχαναὶ σοφίας. ἡ φωνὴ τῶν μελισσῶν. τὴν ἀρχὴν τῆς ἡμέρας.*

Translate into Greek[3]:

Ex. 4. Of the days. In a cloud. With the tongue. From the wood. For the soul. To the bees. Of two anchors. The anchor of the soul. The seat of the muses. The beginning of wisdom. Girdle of Aphroditē. The contrivances of the bees. At the corner of the porch. An opinion of wisdom. The glory of the land. The lyre of the goddess. The friendship of Hēra. O voice of the goddess.

10. *A Declension—Masculines.*—Gr. ~~133–36~~.

On accent and meaning of nouns in *της*, Gr. ~~459~~, ~~467 b~~; of nouns in *δης*, ~~466~~.

[1] Gr. ~~101~~; [2] ~~530~~ a. [3] The Greek form of a proper name will not always be found in the Vocabulary when it can be obtained by the

Digitized by Google

11. *Exercises on Masculines of the First Declension.*

Ex. 5. Translate and parse:

*τῷ ναύτῃ. τοὺς ἀθλητάς. τοῖς πολίταις. τὸν ὁπλίτην. τὼ μαθητά. τὴν λύραν τοῦ ποιητοῦ. τὰς μηχανὰς τοῦ ὁπλίτου. τῇ φιλίᾳ τῶν πολιτῶν. τὴν φωνὴν τοῦ κριτοῦ.*

Ex. 6. Translate into Greek:

To the sailors. Of the disciple. For the hoplites. From the judge. In the souls of the disciples. The glory of the Spartans. The judge of the wrestlers. The seat of the distributor. The heavy-armed of the soldiers. Of the two-sons-of-Atreus.

IV. THE *O* DECLENSION, CORRESPONDING TO THE SECOND DECLENSION IN LATIN.

12. Paradigms, etc., Gr. 138, 140–43, 150; *ἄνθρωπους = ανθρωπο-νς*, 195 R.; 31. Compare inflection of L. *dominus* and *donum* with that of *ἄνθρωπος* and *δῶρον*. The Attic Declension, so called, will be noticed hereafter.

13. *Exercises on the Second Declension.*

Ex. 7. *τὸν βίον τῶν ἀνθρώπων. θεοῦ ἔργον. τῷ οἴκῳ τοῦ ἀδελφοῦ. τὰ ὄργανα τῶν ναυτῶν. στέφανος ῥόδων. τὸν κόσμον τοῦ στρατοῦ. ὁ τρόπος τοῦ δήμου.*

Ex. 8. A book of good-news. God's house. A messenger of God. The work of the horse. A gift

help of the *Notes* to Section 1. Such words may be given recessive accent unless otherwise indicated.

Digitized by Google

of wine. The weapons of the army. The path of the horses. The crown of the messenger. In the beginning of the time. To the friendship of the brothers. Wine of Bacchus. Roses of Aphroditē. The place of the weapons. The manners of the people. The general of the Spartans.

## V. Adjectives of the First and Second Declensions.

14. Paradigms, etc., Gr. 207. Compare L. *bonus* with φίλιος, throughout.

On forms like ἄθλιος, Gr. 468; accent usually recessive, but cf. 468 c. On forms like Ἀττικός, Gr. 469 b; like δυνατός, 398.

### 15. *Rules for Exercises.*

In Greek as in Latin, and to a certain extent in English, adjectives may be used as substantives; Gr. 488 a, 489 c, 509 (496).

The neuter sing. is often equivalent to an abstract noun; e. g., τὸ καλόν, the beautiful, beauty.

### 16. *Exercises on Adjectives of Three Terminations.*

Ex. 9. οἱ ἄθλιοι ναῦται. τὰ ἀρχαῖα βιβλία. ἄξιον ἔργον. τὸν γενναῖον Σπαρτιάτην. τοῦ δεξιοῦ ἵππου. δυνατοὺς ἀνθρώπους. ὀλίγας ἡμέρας. ἱερῷ τόπῳ. ἴσου ἔργου ἴσον ἄθλον. τῷ μόνῳ θεῷ. τὸν ὀρθὸν νόμον τοῦ θεοῦ. πολεμίαν γῆν. τῶν ἰδίων ἔργων.

Ex. 10. O dear brother. Of the wise goddess. To the hostile army. The wretched life of the rich man. The straight road. Of a small house. New contrivances of young men. The common law of

Digitized by Google

men. The beautiful hair of the young bride. Equal gifts of friends. The empty porch. The divine voice of the poet. The right-hand horse. The noble general of the Spartans. The beautiful works of the Athenians. The rich gifts of the Athenian friend. The wise of (i. e., among) the Athenians. In the souls of the wise. The rule of the few.

17. *Adjectives of Two Terminations in* -ος, -ον.

These are declined like ἥσυχος, Gr. 209; accent is usually recessive, cf. 97.

18. *Exercises on Adjectives of Two Terminations.*

Ex. 11. ἡ φιλόσοφος μέλισσα. τὸν εὔψυχον Ἀμεινίαν. ἐφημέρου ζώου ἀνθρώπου ἐφήμερα ἔργα. ὁ ἄθλιος βίος τῶν ἀθέων. τοὺς καλοὺς τρόπους τῆς φιλοσόφου ψυχῆς. παράδοξον μηχανὴν ἀναξίου ἀνθρώπου. ἀθέου σοφιστοῦ ἄλογος δόξα. τὴν ἕδραν τῆς εὐζώνου νύμφης. ἀνόμων πολιτῶν ἐφήμερος φιλία.

Ex. 12. An impossible work. The lawless life of the ambitious citizen. The godless wisdom of Diagŏras. The short-lived rule of Alcibiadēs. A short journey of an active (*lit.* well-girt) man. The sisterly friendship of Antigŏnē. The surprising speech of the sailor. The wretched yoke of a lawless rule. The beginning of an impracticable struggle. The irrational fear of the barbarians. To the brotherly soul of the youth.

## VI. The Verb *Εἰμί.*

Remark.—Deferring for the present the third or imparisyllabic declension, we will now give the substantive verb (i. e.,

Digitized by Google

the verb of *being*), which will enable us to deal with the complete sentence.—Gr. 485, 490 a, b.

The verb (*verbum*), as its name implies, is *the* word of the sentence; without it no statement is possible. It is either itself the *predicate*, or *the means* of predication—a *predicative*.

19. *Inflection, etc.*—Gr. 261, 263.

A. 1. A tense is, properly speaking, a form of the verb which, by its termination or inflection, expresses time. In fact, however, the term tense is often used when *tense-system* (Gr. 266) would be more accurate.

2. Besides the distinction of time, tenses show, not the real character of the action, but merely how it is *viewed;* i. e., as going on, completed, or indefinite. —Gr. 695 a.

B. The mood of the verb presents the mood of the speaker—the aspects or modes under which he regards the matter stated. The mood, therefore, does not show the *actual* condition of things.—Gr. 719.

1. The Indicative presents what is *asserted* or *assumed* to be *real.*

2. The Subjunctive and Optative express what is viewed as *possible, contingent.*—Gr. 720–22.

3. The Imperative expresses what is (viewed as *desired*, and hence) *willed.*

4. The Infinitive is historically no mood at all, since it presents the idea of the verb under no special aspect. It is, as we shall see, really a noun (Gr. 762).

For a difference often noted between the Subjunctive and Optative moods, see "Prim. of Phil.," cap. v., 22; notice also 21.

Digitized by Google

REMARK.—It is evident from the foregoing that the distinctions of *time* belong to the tenses in the Indicative only. For what is at most only *possible* or *desirable* relates to the *future*. The Subjunctive, Optative, and Imperative, therefore, connect the action with *future time*, and in the several tense-systems distinguish it according to A. 2 above. Likewise, also, the different tenses of the Infinitive in its ordinary use as a noun, present the action (according to A. 2) as a process, a completed act, or an occurrence simply.

20. The substantive verb is of great importance for showing the connection between the various Indo-European languages. It is of the same root in English, Latin, and Greek, and there is a considerable resemblance in the inflections, especially if we compare their older forms. In all three languages it is irregular, and in Greek and Latin it is also defective. In Greek it has only three tenses, the present, the imperfect, and the future. We shall confine ourselves, at first, to the Present System.

For the ~~force of the tenses in the Ind., Gr. 696;~~ ~~for the~~ subject and predicate, ~~497, 539, 540~~.

21. *Εἰμί*, I *am* (old form *ἐσμί*), stem ες (L. *esse*).

*Indicative.*

| | PRESENT. | IMPERFECT. |
|---|---|---|
| *Singular.* | | |
| 1. | *εἰμί*, I am. | *ἦν*, or *ἦ*, I was. |
| 2. | *εἶ*, thou art. | *ἦσθα*, thou wast. |
| 3. | *ἐστί(ν)*[1], he is. | *ἦν*, he was. |
| *Dual.* | | |
| 1. | —— | —— |
| 2. | *ἐστόν*, ye two are. | *ἦτον*, ye two were. |
| 3. | *ἐστόν*, they two are. | *ἤτην*, they two were. |

[1] Gr. 67, 78, ~~79~~; *ἦν* (impf. 3d sing.) retains this *ν* as inseparable.

Digitized by Google

*Plural.*

| | |
|---|---|
| 1. *ἐσμέν*, we are. | *ἦμεν*, we were. |
| 2. *ἐστέ*, ye are. | *ἦτε*, ye were. |
| 3. *εἰσί(ν)*, they are. | *ἦσαν*, they were. |

*Imperative.*

| | | |
|---|---|---|
| *S.* 2. *ἴσθι*[1], be thou. | *D.* 2. *ἔστον.* | *Pl.* 2. *ἔστε.* |
| 3. *ἔστω.* | 3. *ἔστων.* | 3. *ἔστωσαν.* |

For inflection continued, Gr. ~~406~~, 1. Rem. a shows the analysis of the forms.

Compare the old forms in Latin and Greek.

| | | | |
|---|---|---|---|
| *Sing.* | 1. | G. *ἐσμί.* | L. esum. |
| | 2. | *ἐσσί.* | es. |
| | 3. | *ἐστί.* | est. |
| *Plur.* | 1. | *ἐσμές.* | esumus. |
| | 2. | *ἐστέ.* | estis. |
| | 3. | *ἐσ(ϵ)ντί.* | esunt. |

The comparison may also be extended.

For accent in connected discourse, Gr. ~~105 c~~; ~~406~~, Rem. b.

*Enclitics* are accounted for on the same ground as proclitics—lazy articulation. Thus, too, in English: *'f John's 'n th' house, don't tell 'im of this.* Cf. also Gr. ~~111 b.~~

The accent of enclitics as given in Gr. 107, 108, is explained by the fact that they and the words "leaned upon" are merely pronounced as one word.

## 22. *Rules.*

Personal pronouns omitted, Gr. 504 a, b; uses of the article, ~~527~~, 535 a; the copulative verb, 508 a.

[1] *ἴσθι* from *ϵσθι*, Gr. 27.

Digitized by Google

### 23. *Exercises on the Verb Εἰμί.*

Ex. 13. τὸ ἔργον ἐστὶ[1] καλόν. οἱ ναῦται ἦσαν ἄθλιοι. ἡ ἡμέρα ἦν ἱερά. ὁ τόπος ἐστὶν ἱερός. ἀδελφοὶ ἐστέ[2]. ἡ γῆ ἐστι πολεμία. νέος εἶ[3], ὦ Ἀθηναῖε. οἱ νέοι εἰσὶ θερμοί. μόνοι ὦμεν[4]. ὁ ἄγγελός ἐστι πλούσιος. τὰ ζῷά[5] ἐστιν ἱερά. ἄξιοι εἴησαν[6]. ἀγαθοὶ ἔστε. ὀλίγοι στρατιῶται ἦσαν. κοινὸς ὁ τῶν φίλων πλοῦτος.

Ex. 14. The life of the sailors is wretched. The time was short. I was young. The art of the poet is noble. The noble are few. The opinion of wise men is powerful. The seat of the gods is sacred. The (thing which is one's)[7] own is dear. The Attic land was the ancient seat of the Muses. The souls of the young are warm. The lyre is the instrument of the poet. Roses are a beautiful ornament of the hair. The crown is the wrestler's prize. The army is the instrument of the general. War was the art of the Spartans. The rich citizens were hostile. May you be wise rulers. Let us be disciples of the clever sophist. The (two) horses are the gift of the general. Let us be the messengers. We are brothers. You were the friends of the judge. You are citizens of a hostile land. The brother of the poet Aeschylus was the soldier Ameinias.

## VII. Verbs in -ω.

### *Present System.*

24. The last section treated of the "resolved" predicate made up of the copulative verb and complement. We now proceed to the "simple" predi-

[1] Gr. 108; [2] 111 b; [3] 105; [4] 720 a; [5] 107 b; [6] 721, 1. [7] English words in parentheses are to be omitted in the Greek.

Digitized by Google

cate, which may be either a transitive or an intransitive verb. When the predicate is a transitive verb, the usage is the same as in English and Latin (Gr. 544).

25. Formation of the verb, Gr. 265; 267, I.; 270, active.

The synopsis of the verb may be seen in Gr. 269.

Compare L. *lego* with λέγω in the pres. ind. and impv. act.

### 26. *The Dative Case.*

General outline, Gr. 594; "Prim. of Phil.," cap. v., 35–37, 41, 46.

Dative of indirect object, Gr. 595–96; of instrument, cause, etc., 606 ff.

Negative particles, Gr. 832 ff.

### 27. *Exercises on the Dative Case.*

Ex. 15. *ὁ[1] Κῦρος τοῖς στρατιώταις τὰ ἄξια ἔνεμε. ὁ ἄγγελος λέγει τῷ στρατηγῷ τὰς μηχανὰς τῶν πολεμίων. ὁ δῆμος τοῖς ὀλίγοις πολέμιός ἐστιν[2]. ὁ μικρὸς τὸν γενναῖον τῇ γλώσσῃ βλάπτει. οἱ πολῖται φόβῳ ἔλειπον τοὺς οἴκους. λόγῳ χαίρουσιν[3], ἔργῳ[4] δακρύουσιν οἱ ἄνθρωποι. ὁ Φοῖβος τῇ θείᾳ φωνῇ τὴν ὁδὸν ἤγγελλε τῷ ἀνθρώπῳ. οἱ[5] θεοὶ χαίρουσι τοῖς καλοῖς ἔργοις τῶν[6] γενναίων ἀνθρώπων. τοῖς φιλοτίμοις τὰ ἆθλά ἐστι[6] φίλα. μὴ ἄνθρωποι εἴησαν γλώσσῃ φίλοι, ἀλλὰ ἔργῳ.*

Ex. 16. Let the ruler assign land to the soldiers. Friendship is a gift of the gods to men. Let the people not be hostile to the wise. The rich (man) is equal to the powerful. Time is equal to wealth. The noble are dear to the gods. To the wise man wealth should be a small (thing). The Athenians were pelt-

[1] Gr. 530 a; [2] 107 b; [3] 179; [4] 608 fin.; [5] 529; [6] 697, 514 e.

Digitized by Google

ing the hoplites with stones. Charmidēs delights in bees, his brother in horses. By law the ruler distributes honors to the citizens. By law the wise rule, the people obey. The philosopher (*lit.* philosophic) was bearing his wretched life with a noble spirit (ψυχή). Nominally (*lit.* in word) the noble, really (*lit.* in deed) the rich rule.

*Elements of the Verb.*—"Prim. Phil.," cap. v., 1–8.

28. Augment, Gr. 306–310; personal endings, active, 354–360; connecting vowels, 346–348, 352. The μι-forms referred to in 348 can be understood from 267, II.; and, accordingly, we find εἴην as the optative of εἰμί.

29. *Explanation of Certain Forms.*

In pres. system the so-called connecting vowel is in reality a part of the stem; but in course of time it has become a considerably *mobile* element.

λύω is for λυ-ο-μι, Gr. 361, 352 a; λύεις for λυ-ε-σι, 58 a; λύει for λυ-ε-σι, 64; λύουσι for λυ-ο-νσι, 362, 31; λύοιμι instead of the more natural λυ-ο-ι-ν, 361, 357 Exc.; λυ-ο-ιε-ν(τ), instead of λυ-ο-ι-ν(τ), 348, 357 Exc. On accent of λῦε, 268 N. b, 94. λύων is for λυ-ο-ντ, and ο has become ω as a case-sign of the nom. masc., 156.

We may also notice that ἔλυον is for ε-λυ-ο-μι, and differs from λύω (λυ-ο-μι) only in having the augment. Hence the augment as the *sign of past* time, Gr. 307. So, also, in other forms of the imperfect. Vowels are lengthened to form the augment according to Gr. 28; e. g., ἐθέλω, ἤθελον.

Digitized by Google

30. *Exercises on the Present System active of Verbs in -ω.*

Ex. 17. *ἀκούω τὴν φωνὴν τοῦ ποιητοῦ. οἱ φίλοι χαίρουσιν. οἱ πολέμιοι φεύγοιεν ἄν*[1]. *οἱ πολῖται μένουσι. ἔγραφες τὸν λόγον; τὴν ἀρχαίαν γῆν λείπωμεν. ὁ ναύτης τὴν ζώνην ἔτεμνεν. οἱ στρατηγοὶ ἔτασσον τὸν στρατόν. ὁ σοφιστὴς παιδεύοι τὸν νεανίαν. καλὰ*[2] *πράσσετε, ὦ πολῖται. ὁ στρατιώτης ἔφραζε τὴν ὁδόν. ὁ ταμίας νέμει τοὺς οἴκους. οἱ μαθηταὶ ἐδάκρυον. ὁ στρατὸς τῶν βαρβάρων φεύγει. οἱ πολῖται τοὺς νόμους φυλαττόντων. εὖ λέγουσι καὶ τὴν δόξαν τῆς ἀρετῆς λαμβάνουσιν. οἱ παλαιοὶ σελήνην ἐνόμιζον θεὸν εἶναι.*

Ex. 18. The hoplites turn the enemy. The sophist taught his[3] disciples. Hear the voice of the goddess. Let the god assign the crown to the poet. Time instructs the wise. The Spartans injured[4] the land of their enemies. Let not fear hurt the soul of the noble youth. The Athenians taught[4] the beautiful art. They shall bring the arms of the soldiers. O that the soldier would announce the flight of the Persians. O that I might hear the beautiful speech of the man. The few ruled, the people obeyed. Plutarch wrote the lives of worthy men. The wise citizen proposes upright laws. Time judges the manners of men. The house of the Atreidae hid wretched deeds. The judges shall not receive gifts. The Athenians were leaving their ancient land. The wretched men are cutting the rock. The clouds might hide the rock of the goddess. Let us weep the wretched flight of the hoplites. O that I might speak the glory of the ancient days.

[1] Gr. ~~722, 873~~; [2] ~~547 c~~; [3] ~~527 d~~; [4] ~~701~~.

Digitized by Google

*Elements of the Verb—continued.*

31. Stem[1], original or modified, Gr. ~~324~~–333.

For changes of the stem in the Latin Present similar to those above referred to, compare *dūco*, older *douco* (st. *dŭc*); *fīdo*, older *feido* (st. *fĭd*); *plecto* (st. *plec*); *fac-i-o*, *pat-i-or*; *rumpo* (st. *rup*); *tango* (st. *tag*); *no-sc-o* (*no-vi*); *doc-e-o* (*doc-ui*); *gi-gno*, *si-sto*.

On the changes of mute stems before τ (cl. 3d), Gr. 44; on form of the inserted nasal (cl. 5th), Gr. 48.

Remark.—In the practical analysis, for which the student is now prepared, the stem and the class of the verb can often be determined by mere inspection, or from cognate words. E. g., stem of ἀγγέλλω, seen in cognate ἄγγελος, shows the Iota Class; L. *fuga* shows stem φυγ for φεύγω, and indicates the Protracted Class. Reference can be made also to a list of the more common irregular verbs and their principal parts, Gr. ~~419–450~~. There is an index to this list in Gr. ~~451~~.

32. *Compound Subject.*

Rules of agreement, ~~Gr. 511,~~ 514.

33. *Predicative and Attributive Uses of the Adjective.*—Gr. ~~488~~.

This distinction is clearly marked in Greek by the position of the article.—Gr. ~~531–535~~, omitting ~~532 a.~~

The rule holds good where the predicative adjective is appended to a simple predicate, as in the sentence ὁ οἶκος μένει ἔρημος, *the house continues forsaken;* and where it is made to agree with the object of a transitive verb (Gr. ~~556~~), as τὸν οἶκον ἔρημον εὑρίσκομεν, *we find the house forsaken.* If the article

[1] By *stem* is usually meant the verb-stem; when tense-stem is intended, it is so stated.

Digitized by Google

had preceded the adjective in the last example, the meaning would have been "we find the forsaken house"; a sentence which implies that the house was previously known as forsaken, and merely states of this house that it is found; whereas the predicative adjective implies a knowledge of the house only, and states of it that it is found in a certain condition, viz., forsaken.

As already shown, the attributive adjective when used with a definite article is always preceded immediately by the article. The regular order of the words is the same as in English, viz., article, adjective, substantive: thus ὁ ἀγαθὸς ἄνθρωπος = "the good man." But we also find ὁ ἄνθρωπος ὁ ἀγαθός, the literal translation of which would be "the man, i. e., the good one"; and ἄνθρωπος ὁ ἀγαθός = "a man, i. e., the good one."—Gr. 533. The last two arrangements give emphasis to the attributive, making of it, as it were, an appositive.

34. *Exercises on the Predicative and Attributive Uses of the Adjective.*

Ex. 19. ἡ[1] φυσικὴ ἀνδρεία κοινή ἐστι τοῖς ἀνθρώποις καὶ τοῖς θηρίοις. φυσικὴν εἶχον[2] τὴν[3] ἀνδρείαν οἱ Κελτοί. ὁ μακάριος Παῦλος τὴν θείαν σοφίαν ἔγραφε ταῖς[4] ἐκκλησίαις. μακάριος[5] θνήσκει ὁ δίκαιος. τοὺς καρποὺς ἀφθόνους φύει ἡ γῆ. ἀπαίδευτος τὴν παιδείαν ψέγεις. ἡ παρθένος τὴν στολὴν ἔχει καλήν. τὸν οἶνον οἱ βάρβαροι θερμὸν πίνουσιν.

Ex. 20. The ancients painted fortune blind. The wretched youth sees his brother dead. The deeds

[1] Gr. 526 b, seq.; [2] 312, R. a; [3] 527 d; [4] 527 a; [5] 488 c.

Digitized by Google

which the tyrant does are unjust (*lit.* the tyrant does his deeds unjust). The barbarians have their manner like the wild beasts. Wonderful is the art which thou hast, O sophist (*lit.* thou hast thine art wonderful). The philosophers on-the-one-hand thought not poverty but wickedness shameful; the mob on-the-other-hand thinks not wickedness but poverty shameful. Unarmed (*lit.* naked) the Athenians routed (*lit.* turned) the hoplites of the barbarians.

### 35. *Miscellaneous Exercises.*

[Formation of words, Gr. ~~453–54, 464~~ c. "Prim. Phil.," cap. iv.]

Ex. 21. *ἡ παιδεία ἀρχὴ τῆς σοφίας ἐστίν. ὁ δεσπότης ἐθαύμαζε τὴν ἀνδρείαν τοῦ δούλου. ὁ Νεῖλός ἐστιν Αἰγύπτου ποταμός. οἱ σοφοὶ κρύπτουσι τὰ ἴδια κακά. πλοῦτος ἄδικος οὐ μένει. ἀδικίαν οὐ πενίαν φεύγει ὁ ἀγαθός. χαλεπὰ τὰ καλά. λύπας καὶ ἡδονὰς αἱ ὧραι φέρουσιν. ὁ ἥλιος σημαίνει τὰς ὥρας τῆς*[1] *ἡμέρας. οἱ ναῦται τῷ θεῷ θυόντων. τὸ σκῆπτρόν ἐστι σημεῖον δυναστείας. ἀγαθὸν μὲν ἡ εἰρήνη τοῖς ἀνθρώποις, ὁ δὲ πόλεμος κακόν*[2].

Ex. 22. a Euripidēs was the disciple of Anaxagŏras. b Diŏnysius, the tyrant of the Syracusans, was fleeing. c The Syracusans pursue and take the Athenian army. d You would pity the wretched fortune of Nicias and the Athenians. e Let us admire the courage and virtue of Lĕōnidas the Spartan. f The fortunes of mortals do not remain. g The bad alone pursue shameful pleasures. h The two strangers are wise and good. i Let the citizens sacrifice a goat to Diŏnysus. k Would

[1] Gr. 527 e; [2] 522 seq.

Digitized by Google

that we might hear the beautiful songs of the muses. The bad are slaves of sin. The temperate man flees both riches and poverty.

[Gr. ~~468~~, ~~471~~ (νος, ρος, λος only.)]

Ex. 23. *μακάριοι ἔστωσαν οἱ καθαροὶ τῇ καρδίᾳ*[1]. *κακοὺς κακὰ διώκει*[2]. *ὁ θεὸς οὐκ ἀκούει τὰς εὐχὰς τῶν πονηρῶν. ὁ πλοῦτος ἔχει ἰδίας λύπας. ἡδονὴ αἰσχρὰ νόσον καὶ λύπην φέρει. αἱ μὲν ἡδοναὶ θνηταί, αἱ δὲ ἀρεταὶ ἀθάνατοί εἰσιν. οὐ γνώμῃ*[3] *ἀλλὰ τύχῃ καλὰ πράσσεις. δόξαν καὶ ἀρετὴν διώκοι ἂν ὁ γενναῖος, οὐ δόξαν μόνην. ὕπνος φάρμακον νόσου ἐστὶ τοῖς ἀνθρώποις. ὁ φόβος τῶν δεινῶν βλάπτει τὴν ψυχήν. κακῶν αἰτία ἡ γλῶσσα.*

Ex. 24. Time is the medicine of anger. Not wealth but virtue brings honor. Pleasure and pain are gifts of the gods. Death is the end of life both to the bad and to the good. Sleep is the brother of death. Not gold but virtue is the wealth of the Spartans. The thieves might set-fire-to the wood and burn the house. Shameful words bring shame to men. Let the youth not be-a-slave to shameful pleasures. The brave and noble await danger, but the cowards (*lit.* cowardly) fly. The Persians sacrifice to the gods, but do not burn the victims. Lycurgus was proposing laws to the Lacedaemonians. Fortune is blind.

[Gr. 462, 465 a.]

Ex. 25. *ταῖς παρθένοις ἡ σιγὴ κόσμον φέρει. τὰ δῶρα τῆς τύχης ἔχει φόβον καὶ κίνδυνον. τροφὴ ψυχῆς λόγοι καλοί. τὰ ἀγαθὰ τοῖς μὲν ἀγαθοῖς ἀγαθά ἐστι, τοῖς δὲ κακοῖς κακά. τὸ κέντρον ὅπλον ἐστὶ ταῖς μελίσ-*

[1] Gr. 609; [2] 697; [3] 610, R. a.

Digitized by Google

σαις. νίκης ἐστὶ τεκμήριον τὸ τρόπαιον. οἱ δοῦλοι οὐκ ἔχουσιν ἐλευθέρων γνώμην. κακὸν φέρουσι καρπὸν οἱ κακοὶ τρόποι. οἱ ὅμοιοι τοῖς ὁμοίοις φίλοι εἰσίν. δόξαν ἔχουσιν οἱ σοφοί, οἱ δὲ ἀργοὶ καὶ ἀπαίδευτοι ἀτιμίαν. ἡ Ἀττικὴ φέρει σῖτον καὶ οἶνον καὶ ἔλαιον. θυμὸν οὐ γνώμην ἔχει ὄχλος.

Ex. 26. The swan sings and dies. The Persians did not burn their dead. Let the unjust man not rejoice in his craft and violence. The tyrant could not seize the kingdom by violence. By law the just citizen receives rule, a reward of noble deeds and of long labors. Nicias was leading the army of the Athenians. A good tree bears good fruit. The poets name the food of the gods ambrosia. Thou art wicked, O Fortune; thou hurtest the good and savest the bad. The Egyptians think the sun and moon gods. The wolves were seizing and killing and eating the sheep. O that the truth might be manifest to the citizens.

[Gr. 459 (*τα*, Nom. *της*, only.)]

Ex. 27. ἡ τελευτὴ τοῦ βίου φοβερά ἐστι τοῖς ἀνόμοις καὶ ἀθέοις ἀνθρώποις. λύπης ἰατρός ἐστιν ἀνθρώποις λόγος. Κλυταιμνήστρας ἀδελφὴ ἦν ἡ Ἑλένη. ὁ ἄδικος μὴ λανθανέτω[1] τοὺς θεούς. τὴν ἀγορὰν κενὴν καὶ ἔρημον εὑρίσκομεν. τὸν στρατὸν τῶν Ἀχαιῶν ἤγειρον οἱ δυνάσται. ὁ νόμος ἀγορεύει φιλάνθρωπα καὶ δίκαια[2]. ποτὸν καὶ σῖτον ἀγοράζει ὁ δοῦλος καὶ τῷ δεσπότῃ[3] φέρει. τὴν παρθένον θύει Ἀτρείδης. ὁ ἔμπορος ἐκέλευεν, οἱ δὲ ναῦται βίᾳ[4] ᾖρον τὴν ἄγκυραν. τὸν υἱὸν καὶ τοὺς ἀδελφοὺς ἂν αἰσχύνοις, ὦ δέσποτα.

[1] Impv. may often be best rendered by "shall." [2] Gr. 547 c; [3] 135 a; [4] 610, R. a.

Digitized by Google

Ex. 28. Ēlĕctra steals and saves her brother Ŏrĕstēs. The bad cherish a secret but undying envy of the good. The Celts used not to shut (*lit.* were not shutting) the doors of their houses. Time shows the truth. Time fastens and looses the fetters of the soul. The grave hides rulers and citizens, and[1] masters and servants, and wise and foolish, and bad and good. The poet Homer sang the Trojan war and the virtues of the ancient men. The enemy (*lit.* the hostile) and the possessions (*lit.* goods) of the enemy are the prizes of the victory. Hard and terrible was the battle of the bees. We should think our friends the best treasure. The poet was singing, and the animals and the trees were listening and wondering. Let the wise (man) chastise his son.

[Gr. 457 c, 483.]

Ex. 29. *τὸν ἀχάριστον οὐ νομίζοιμι φίλον ἄν. οἱ παλαιοὶ τοὺς θεοὺς ἔσεβον εὐχαῖς καὶ ἱεροῖς καὶ θυσίαις καὶ πομπαῖς. ἡ καλὴ θέα τῆς πομπῆς λυπηρὰ ἦν τοῖς φθονεροῖς καὶ τοῖς πολεμίοις. τοῖς μὲν ἀπαιδεύτοις καὶ ἀχαρίστοις λήθη ἐστὶ τῶν παλαιῶν χρόνων, τοῖς δὲ καλοῖς καὶ ἀγαθοῖς φίλα ἐστὶ καὶ τίμια τὰ παλαιά. οἱ κενοὶ καλὰ μὲν λέγουσι, τὰ δὲ ἔργα φαῦλά ἐστι. ἀξίαν τιμὴν νέμουσι τῷ φιλοσόφῳ οἱ μαθηταί. οἱ Ἀθηναῖοι φυλασσόντων τὰ ἄκρα καὶ τὰς ὁδούς. οἱ Σκύθαι τοὺς Πέρσας ἔτρεπον καὶ ἐδίωκον δρόμῳ. αἱ γενεαὶ τῶν βροτῶν τοῖς τῶν δένδρων φύλλοις ὅμοιαί εἰσιν. ὁ στρατηγὸς ἦρε σημεῖον μάχης. ὁ Κῦρος ἤλαυνε τὸν ἵππον. ὁ ἀριθμὸς τῶν δούλων οὐκ ὀλίγος ἦν.*

Ex. 30. Egypt is the gift of the Nile. We signify the judgments of our mind with the tongue.

[1] The Greek, like the Latin, omits *all* or *none* of the connectives.

Digitized by Google

3 Arms are the wealth of the Scythians. 4 The Athenians shall sacrifice she-goats to the goddess. 5 Aristeidēs the just used to admire the Lacedaemonian Lycūrgus. 6 The best philosopher is the defendant (*lit.* is fleeing), and the wicked sophist is the prosecutor (*lit.* is pursuing). 7 The Stoics blame pity and anger, and admire justice alone. 8 The rulers were sinning, but the citizens were dying. 9 Ivy and roses hide the tomb of the poet. 10 The just life is divine, but the unjust is like the life of wild beasts. 11 The enemy do not leave a way of escape; arms alone bring safety to the brave. 12 New friends are like new wine.

[Gr. 457 c; 464 b, c.]

Ex. 31. *ἤβης ἀκμὴν εἶχεν ὁ νεανίας. σοφία καὶ ἀνδρεία καὶ δικαιοσύνη δυναταὶ ἄγκυραί εἰσι τοῦ βίου τοῖς ἀνθρώποις. μανίᾳ ὁμοία ἦν ἡ ὀργὴ τοῦ Καμβύσου. οἱ πολέμιοι ἔκοπτον τὰ δένδρα καὶ ἔκαιον τοὺς οἴκους καὶ ἥρπαζον τὰ πρόβατα. ὁ γεωργὸς ξύλα ἔκοπτεν τῇ ἀξίνῃ. μὴ ὕπνῳ καὶ ἀργίᾳ δουλεύετε. κύκνος ᾠὰ ἔτικτεν, ὁ δὲ πονηρὸς δοῦλος ἔκλεπτεν*[1]. *οἱ Ἀθηναῖοι ἀνάγκῃ ἔλειπον τὴν χώραν. μόνην*[2] *τὴν ἀναγκαίαν τροφὴν εἴχομεν. χαρᾷ καὶ λύπῃ κοινά ἐστι τὰ δάκρυα. θυσίας καὶ χοροὺς ἄγουσι τῷ Διονύσῳ οἱ πολῖται. ὁ Ποσειδῶν δεινοῖς καὶ ἀγρίοις ἀνέμοις ἐτάρασσε*[3] *τὴν θάλασσαν.*

Ex. 32. 1 Cyrus was turning the river. 2 Silver is the cause of envy and murder. 3 The earth and the sun and the moon are spheres (*lit.* balls). 4 The tyrant was honoring (*lit.* enlarging) his friends with praises and gifts. 5 The husbandman was beating the ass with a stick. 6 The children could not escape the heaven-

[1] Gr. 505 b; [2] 488 R. c; [3] 701.

Digitized by Google

sent curse of their race. ¹The gods were sending calamity to the house of the Atreidae. ²It was the hour of dinner, and the stranger was knocking (at) the door of the court-yard. ³The darkness flees, and the sun shines, and the day is come. ⁴The two Atreidae were exacting (*lit.* taking) punishments for (*lit.* of) the rape (*lit.* theft) of Helen. ⁵Play delights children, but beautiful attire the virgins. ⁶Phoebus bears the lyre and the bow.

[Gr. 462; 468 b, c.]

Ex. 33. *δεσμοῖς καὶ πληγαῖς καὶ βιαίοις θανάτοις ὁ Διονύσιος ἐκόλαζε*[1] *τοὺς πολίτας. οἱ μὲν στρατιῶται θαυμαστῷ κόσμῳ ἔβαινον, οἱ δὲ πολῖται ἔβλεπον καὶ ἔχαιρον τῇ θέᾳ. τοῖς φιλοτίμοις ἀΐδιος ἀσχολία ἐστί. ὁ θεὸς τοῖς ἄστροις καὶ τῷ οὐρανῷ τοὺς ὄρους καὶ τὰ μέτρα ὁρίζει καὶ τάσσει. οἱ γεωργοὶ ὀρύττουσι τὴν γῆν καὶ τῷ ἀρότρῳ στρέφουσι. ἡ στροφὴ τοῦ οὐρανοῦ ἄγει τὰ ἄστρα. ὁ τῆς Ἑλένης γάμος ἄτην ἔφερε καὶ τοῖς Ἀχαιοῖς καὶ τοῖς Ἰλίου πολίταις. ὁ Τεῦκρος ἔτεινε*[2] *τὸ τόξον. ὁ κλέπτης τῆς κλοπῆς ἀξίαν δίκην ἔχοι ἄν. σκότος ἦν καὶ ὁ κλέπτης αἴρει*[3] *τὸν χρυσὸν καὶ τὰ ἱμάτια τῶν ἀνθρώπων. οἱ βάρβαροι τὰς κεφαλὰς καὶ τὰς δεξιὰς τῶν νεκρῶν τοῖς θηρίοις ἔῤῥιπτον*[4]*. οἱ μὲν Ἀθηναῖοι ἔκαιον*[5] *τοὺς νεκρούς, οἱ δὲ Πέρσαι ἔθαπτον.*

Ex. 34. Divine providence (*lit.* fate) produces, nourishes, and preserves the plants, the animals, and the generations of men. Speech is the image of the soul. Let the overseers receive the reward for (*lit.* of) their watch. May the master's eye increase the haste of the slaves. Foolish youths have pleasure (as) the

[1] Gr. 701, 472; [2] 433 N., 334 a; [3] 699; [4] 15, 43; [5] 328 e.

Digitized by Google

aim of their life. The guests could not leave the table and the hearth of Charmides. The barbarians were sacrificing bulls to their god. The dialogues of the philosophers contain (*lit.* have) the outline of the best education. The physician was pounding (*lit.* rubbing) his medicines. In word, indeed, he possesses (*lit.* has) freedom and leisure; but in reality (*lit.* in deed) he is-a-slave to idleness and pleasure. The minstrels used-to-carry a wand, and sing the tales of the poets. The ancients called the books of the Odyssey rhapsodies.

[Gr. 460 c, 469.]

Ex. 35. *Παλαιῶν*[1] *μνήμην σώζει ἡ φήμη. οἱ Ἀθηναῖοι τὸ ναυτικὸν ἔστελλον. τὰ ἄριστα ἐβούλευεν ὁ Ἀριστείδης, οἱ δὲ στρατηγοὶ ἄδικα*[2] *ἔπειθον. ὁ δῆμος πολέμου καὶ εἰρήνης κύριος ἦν. ἡ παιδεία καθαίρει τὴν ψυχήν. αἱ παρθένοι σφαῖρᾳ ἔπαιζον. οἱ ποιηταὶ τῶν Μουσῶν προφῆταί εἰσιν. ῥαδίου ἄθλου οὐκ ἔστι δόξα. ὁ πόλεμος ἔρπει. σιγὴν ἐκήρυσσε τῷ στρατῷ ὁ Ταλθύβιος. τὰς βλασφημίας καὶ τὰς διαβολὰς λύει ὁ χρόνος. μέση ἡμέρα ἦν καὶ οἱ δοῦλοι ἤσθιον καὶ ἔπινον.*

Ex. 36. Saul was persecuting the church of God. The disciples shall preach the gospel of the kingdom. The earth is the Lord's. Ill counsel destroys the citizens, but good counsel preserves them. We should pity the desolation of the house and the wretched bride. The strangers might wonder at the solitude of the island. Godless men do not respect their oaths. The lot falls by heaven-sent fortune. The Athenians were fleeing and suffering terrible (things).

[1] Gr. 496; [2] 547.

Digitized by Google

The enemy find the tents deserted and burn them. Let the earnest youth flee idleness and pursue virtue. For the young, a (*lit.* the) moderate manner-of-living increases virtue and manliness; but a (*lit.* the) rich and idle manner-of-living is the source of disease and vice.

[Gr. 457, 460 (*σια* only).]

Ex. 37. *Θερσίτου κεφαλὴν ὁ στρατηγὸς τῷ σκήπτρῳ πλήσσει. οὐ γιγνώσκω τὴν γραφὴν ἀλλὰ τὴν μορφὴν τοῦ ἀνθρώπου. ὁ Αἰτναῖος πάγος ἀγρίαν ἰδέαν ἔχει. κυρία ἐκκλησία ἦν καὶ ὁ Ἀλκιβιάδης ἠγόρευεν*[1] *καὶ ἔπειθε τὸν δῆμον. τοῖς Ἀθηναίοις γραφαὶ ἦσαν κλοπῆς καὶ φόνου καὶ ἀργίας. οἱ Σπαρτιᾶται ἔλυον τοὺς νόμους τοῦ Λυκούργου. ἱστορίᾳ καὶ θεωρίᾳ τὰ τοῦ θεοῦ ἔργα μανθάνομεν. οἱ τῶν βαρβάρων ὁπλῖται γύμνον Σπαρτιάτην ἔφευγον. οἱ βάρβαροι ἔπινον καὶ ᾖδον καὶ ἐχόρευον καὶ τῇ βοῇ τὸν ὅλον στρατὸν ἐτάρασσον. τοὺς ἵππους κύκλῳ ἔκαμπτον οἱ Σκύθαι. ἡ Κόρινθος κυρία ἦν τοῖν κόλποιν καὶ ἀγορὰν καὶ ἐμπόριον εἶχεν. ἀρχὴ σοφίας ὁ φόβος τοῦ Κυρίου.*

Ex. 38. Not the speech, not the straining of the voice, but earnest deeds show the good citizen. May the might of Bĕllĕrŏphŏntēs slay the Chimaera, the dread of the citizens. Andrŏmachē was carrying the child in her bosom. The Syracusans were plundering (*lit.* driving and carrying) the country. Gylippus, the Spartan, and Hĕrmŏcratēs save Syracuse in spite of (*lit.* with force of) the folly of the citizens. The mercenaries (*lit.* strangers) should receive pay for (*lit.* of) their watch. The stage is an image of life. Bad education corrupts the mind. He was a first-rate poet,

[1] Gr. 78 R, c.

Digitized by Google

but a bad citizen. Euripidēs obtains and teaches a band-of-actors. The cowards were fleeing and casting away their arms. Nicias was a most excellent (*lit.* best) man, but he erred in judgment.

## VIII. Third or Imparisyllabic Declension.—Gr. 151.

Nouns of this declension may be divided into contracted and uncontracted.

### 36. *Uncontracted Masculines and Feminines.*

Nouns of this class include stems ending in a consonant. For case endings, etc., Gr. 154, 156, 157, 159, 161. Euphonic changes connected with nom. sing., dat. plur., Gr. 47–50; acc. sing. and plur., 195 R.

Formation of cases.—Stems in a labial or palatal, Gr. 163, 158 c; in a lingual, 161 a, 169–171, 158 c; in a liquid, 159 (ηρ and ορ), 172, 158 b.

Compare inflection of L. *judex* with that of palatals, *princeps* with labials, *miles* with linguals, *soror* and *tibicen* with liquids.

*Uncontracted Neuters.*

Formation of cases, Gr. 161 a, 155, 165–168.

Compare inflection of these nouns with L. *caput*, *cor* (*cord*).

### 37. *Accent of Uncontracted Nouns.*

Monosyllabic stems, Gr. 160. These are oxytone in the theme (commonly), if they make the acc. sing. in *a*; and perispomenon, if they make it in *ν*.

Neuters, Gr. 156. Words in *ξ* and *ψ*, Gr. 93 c.

With reference to the accent of derivatives which



Digitized by Google

are treated in Gr. ~~457-471~~, notice the last statement of 456.

### 38. *Exercises on the Uncontracted Nouns of the Third Declension.*

Ex. 39. *οἱ τύραννοι τῶν σωμάτων φύλακας ἔτρεφον. ἡ Ἑλλὰς ἔχει καλοὺς λιμένας. ἡ τῶν Ἰνδῶν χώρα ἐλέφαντας ἔχει καὶ δράκοντας. αἱ κεναὶ ἐλπίδες τῶν πολιτῶν βλάπτουσι τὴν πατρίδα. τὰ πνεύματα καὶ τοὺς χειμῶνας καὶ τὴν νύκτα πέμπει ὁ θεός, πέμπει δὲ καὶ τὸ φῶς καὶ τὰς θερμὰς ὥρας τοῦ ἔαρος. χάρις χάριν φύει, καὶ ἔρις ἔριν. θεῖον ἡγεμόνα τοῦ βίου ἔχομεν τὸν λόγον. αἱ τῶν δαιμόνων εἰκόνες ἱεραί εἰσι. ὁ κόραξ τοῖς ὄνυξι αἴρει τὸ τοῦ δεσπότου δεῖπνον. ὁ μὲν σκότος τῆς νυκτὸς φαίνει τὰ ἄστρα, τὸ δὲ φῶς τοῦ ἡλίου καλύπτει.*

Ex. 40. God is a spirit. Plato calls men the possessions[1] of the gods. The boys shall learn their letters. The love of riches is (the) cause of terrible evils. Flatterers are odious to the wise. A dragon was guarding the fruits of the Hĕspĕridĕs[2]. The rulers should be guardians of the laws. Babylōn was the prize of war to the Greeks. The Persians consider (*lit.* the) fire a divinity. The Athenians were the saviours of Greece.

Ex. 41. *οἱ κόρακες τὴν τῶν νεκρῶν σάρκα ἤσθιον. ὁ κήρυξ ἀγγέλλει τὸ ῥῆμα τῷ ἄρχοντι. τοῖς Ἕλλησι φύλλων στέφανοι ἦσαν ἆθλα τῶν ἀγώνων. ἀΐδιος ἀγών ἐστι τοῖς φιλοτίμοις ῥήτορσιν, τὸ δὲ ἆθλόν ἐστιν ἡ ἀθλία πατρίς. τὰ τοῦ Ὁμήρου ποιήματα τοῖς τῶν Ἀθηναίων παισὶ μαθήματα ἦν. ἔαρι θερμὸν αἷμα νεότητος, ἔαρος χάρις καὶ τὴν τῶν γερόντων φρένα τέρπει. οὐ τὸ ὄνομα*

[1] Gr. 556; [2] Oxytone.

Digitized by Google

*ἀλλὰ τὸ ἔργον τοῦ δικαίου θαυμάζει ὁ γενναῖος. ὁ γεωργὸς ἔσπειρεν, οἱ δὲ ὄρνιθες ἥρπαζον τὰ σπέρματα. δρᾶμά ἐστιν ὁ βίος τῶν ἀνθρώπων, ἡ δὲ σκηνὴ κόσμος. ὁ Θρᾷξ αἴρει καὶ ῥίπτει τὸν κρατῆρα.*

Ex. 42. I see the figure of a lion. The herald's name was Talthybius. Plato called time the image of eternity. Anaximĕnēs considered air (to be) the principle (*lit.* beginning) of the universe. The soldier might, indeed, set-fire-to the wood, but the watchman would see the flame and signal with his trumpet. The opinions of the barbarians were a laughing-stock (*lit.* laughter) to the Greeks. The bird was bringing food for her young in her mouth. The Chimaera of the poets had a wonderful figure, being both a lion and a dragon and a she-goat. May the ambitious orators not ruin the affairs of the citizens. Let the citizens give (*lit.* have) thanks to their saviour Sŏlōn.

### *Contracted Nouns.*

39. The following classes include the more important varieties of contracted nouns:

I. Stems in ι and υ.
II. Stems in a diphthong.
III. Stems in ς and τ.

The Attic dialect prefers the contracted forms. The uncontracted forms, which are given to show how these originated, are found in the old Greek of Homer and the Ionic dialect of Herodotus.

REMARK.—There are a few contracted nouns of the First and Second Declensions; Gr. 132, 144. These, also, may be taken up at this point.

Digitized by Google

### 40. *Laws of Contraction*[1].

A. General Rules, Gr. 82, 34.

Special Rule: In Decl. I., and the *dual* and *plural* of Decl. II., contraction imitates the forms of uncontracted words; so that, except for the accent, contraction would not be suspected. (Substance of Gr. 36 a.)

B. Accent: 1. In contracted syllables, the acute followed by the grave (unwritten, of course, Gr. 92) produces the circumflex; otherwise accent is according to Gr. 94. (Substance of Gr. 98.)

2. Contracts of Decl. II.—(a.) *Simple* (Gr. 452) contracts in -ους and -ουν are perispomenon; but, for nom. dual, see Gr. 145 a. (b.) Compounds follow Gr. 145 b.

### 41. *Stems in ι and υ.*

Formation and inflection, Gr. 460 a, 185–187 b.

The shorter acc. plur., μῦς, etc., are formed in the regular way; as, μῦς = μυνς, Gr. 48, and not a contraction from μύας.

Compare inflection of L. *turris* and *gradus* with πόλις and ἰχθύς.

Remark.—The change of ο to ω, seen in the gen. sing. of this and the following classes, is found, also, in Attic forms of certain words of Decl. II., Gr. 146–149.

### 42. *Stems in a Diphthong.*

Formation, inflection, etc., Gr. 458, 189, 190, 192. Cf. Gr. 189–D with 190 R. f. Contraction of acc. plur. -εας to -εις is rare.

[1] Contraction of dissimilar hard vowels into one long vowel rests on two processes: the assimilation of one to the other, and the subsequent union of the assimilated vowels.

Digitized by Google

REMARK.—Stems of this class in *ευ* seem to have originally ended in *εϝ*; hence the acc. sing. and plur. are perfectly regular, *-εα* and *-εας* for *-εϝα* and *-εϝας*. The Vau became *υ* when not followed by a vowel; cf. the corresponding interchange of Lat. u and v.

Stems in *ου*, *αυ*, *οι* are inflected in Attic as vowel-stems; hence *βοῦς*, *γραῦς*, *ναῦς*, *οἷς*—all acc. plur.—are for *βουν-ς*, *γραυν-ς*, *ναυν-ς*, *οἰν-ς*, according to Gr. 48. But see *Notes*.

### 43. *Stems in ς and τ.*

I. Stems in ες, Gr. 176, 178. Formation and inflection of neuters, Gr. 161 b, 177; masculines, which are all either proper nouns or adjectives, 156, 179, 198. Proper names, Gr. 180. For *γένεσι*, from *γενεσσι*, Gr. 55.

Compare the inflection of Lat. *genus* (for *genes*), gen. *generis* (for *genesis*), with *γένος*, gen. *γένε(σ)ος*.

II. Stems in ας, ος, ε[ς], Gr. 181–184. See *Notes*, on such words as *ἥρως*.

III. Stems in τ have been noticed already, Gr. 168. There are, apparently, stems in σ, Gr. 193, 194. See *Notes*.

### 44. *Exercises on the Contracted Nouns of the Third Declension.*

Ex. 43. *κακῆς φύσεως σημεῖόν ἐστιν ὁ φθόνος. Περικλέους ἦν διδάσκαλος Ἀναξαγόρας. βίου δικαίου τὸ τέλος καλόν. δεινὸν τὸ τῆς θαλάσσης κράτος. τῶν τῆς ψυχῆς παθῶν καὶ νόσων ἡ φιλοσοφία μόνη φάρμακόν ἐστι. αἱ ἄδικοι πράξεις μάχας καὶ στάσεις τίκτουσιν, ἡ δὲ δικαιοσύνη τίκτει φιλίαν. τὰ πονηρὰ κέρδη ἡδονὰς μὲν ἔχει μικρὰς, λύπας δὲ μακράς. ταῖς μὲν πόλεσιν[1] τὰ τείχη κόσμον καὶ ἰσχὺν φέρει, ταῖς δὲ*

[1] Gr. 78 R. c, fin.

Digitized by Google

*ψυχαῖς ἡ παιδεία. αἴσθησιν ἔχει καὶ τὰ θηρία, σκέψιν δὲ καὶ πρᾶξιν μόνος ὁ ἄνθρωπος. θαυμαστὸν ὕψος εἶχε τὰ τείχη τοῦ ἄστεος.*

Ex. 44. The actions must be signs of character. The knights could not defend the citadel. Philŏctētēs was lamenting the pain of his wound. The parents of Achilles were king Pēleus[1] and the goddess Thĕtis. The herdsmen were wondering-at the size and weight of the snake. His base gains should be a reproach to the seer. The brave (man) keeps his rank, but the coward leaves (it). The sport and laughter of his children should relax the frown (*lit.* loose the brow) even of the Stoic. The murderer contrives (*εὑρίσκω*) a loosing of his fetters. The diction must increase the beauty and power of the poetry.

Ex. 45. *Πλοῦτος ὕβριν τίκτει, πενία δὲ μέτριον καὶ δίκαιον ἦθος. ἡ μὲν αἵρεσις ἀνθρώπου ἔργον ἐστὶν, τὸ δὲ τέλος θεοῦ τάξις. τὸ τῆς ἥβης ἄνθος ἔφθειρεν ὁ ἀνόητος νεανίας. ὁ θεὸς τοῖς ὄρνισι τὸν ἀέρα νέμει, τῷ δὲ ἰχθύων γένει τὰ βάθη τῆς θαλάσσης. τὰ μέρη τοῦ ἔτους ὥρας ὀνομάζομεν. νόμων θέσει τὴν πόλιν ἔσωζεν ὁ Λυκοῦργος. ἕξεως γένεσις αἱ πράξεις. Ὅμηρος τοῖς ἔπεσι τὸ κράτος καὶ τοὺς πόνους φράζει τοῦ Ὀδυσσέως. ἡ ἀγαθὴ ἕξις τοῦ σώματος φέρει καὶ τὰ θέρη καὶ τὸ ψῦχος τῶν χειμώνων. ῥημάτων καὶ ἀριθμῶν χρῆσιν διδάσκομεν.*

Ex. 46. Poetry is an imitation of passion. Death brings a release from (*lit.* loosing of) the toils of life. The Etnean mountain covers the savage giant. Let the seers not speak falsehoods and persuade the mul-

[1] Oxytone.

Digitized by Google

titude with empty hopes. The best wood is (that) of the oak. The good painter must signify the nature of the man in his likeness; he must paint the speed of the runner, and the boldness of the soldier, and the wisdom of the philosopher. Wonderful is the power of faith and hope. The acquiring of knowledge and prudence is the aim of life to the philosopher. We must learn the form of the body by the sight. The customs of strangers are a cause of laughter to the mob and of learning to the wise. Achilles could not escape the bow and the dart of Paris. The goddesses assign to the shepherd the decision of beauty. Cyrus was the king of a powerful nation.

45. *Irregular Nouns of the Third Declension.*

The following are the most important of the irregular nouns whose peculiarities have not been already noticed. In some of these certain analogies come to the surface, while others can be explained by very simple changes of sound. It may be noticed, also, that these words are chiefly "every-day" words, and most likely to show extensive phonetic corruption from long and constant use.

Heteroclites, Gr. 197; 202, 1, 12. Heterogeneous, Gr. 200. Defective, Gr. 201. Metaplastic, Gr. 199; 202, 3–5, 9, 11, 13, 15, 18. Compare, also, Gr. 156 c (ὀδούς, κτείς). On Ζεύς (Gr. 202, 6) for Διεύς, Gr. 61.

Stems in ερ, Gr. 173. For the omission of ε in the stems in ερ compare Eng. *brethren* for *bretheren*, L. *patres* for *pateres*, Gr. 38; for the insertion of δ, the forms *tender*, *gender*, from L. *tener*, *gener*, through the French.—"Prim. Phil.," cap. i., 36.

Digitized by Google

### 46. *Exercises on the Irregular Nouns.*

Ex. 47. *τοῦ γήρως ἄνθος ἐστὶν ἡ φρόνησις. γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει. τὴν δικαιοσύνην μητέρα τῶν ἀρετῶν λέγουσιν. τὰ κέρα ἐστὶ τῶν βοῶν ὅπλα. Κῦρος τὸν τῆς μητρὸς πατέρα κτείνει. Διονύσιος ὁ τῶν Συρακοσίων τύραννος ταῖς Λυσάνδρου θυγατράσι δῶρα καὶ ἱμάτια ἔπεμπε. ἀνὴρ ἄνδρα καὶ πόλις σώζει πόλιν. ὗς καὶ βοῦς καὶ ὄρνιθας καὶ πρόβατα καὶ προβάτων φύλακας κύνας τρέφει ὁ γεωργός. αἰδῶ καὶ φόβον τοῖς παισὶν ἡ φύσις νέμει. τοῖς Ἀθηναίοις πλῆθος ἦν νεῶν καὶ ἵππων καὶ χρημάτων. μάρτυρα καὶ κριτὴν τοῦ βίου ἔχομεν τὸν θεόν. τοῖς μὲν ὀφθαλμοῖς τὰ ἔργα βλέπομεν τῶν ἀνδρῶν, τοῖς δὲ ὠσὶ τὴν φήμην ἀκούομεν.*

Ex. 48. Minerva bore in her hand a long spear. Dēmosthĕnes used-to-drink water only, but Aeschines (drank) wine. Let the rulers assign honors to the priests of Jupiter. The fool (*lit.* foolish) is-a-slave to his belly, but the mind of the wise is master of his body and of his passions. May the light of the morning not bring new pains to the wretched. The boys shall strike (*κόπτω*) the ball with hand or foot. The ambassadors of the barbarians might bend their knees and worship the king, but the Greeks must remain upright. We close the way of the breath with our tongue and teeth, and produce sounds (the) sign of our thought. The noble virgin has her modesty (as) an ornament and safeguard. The rock has a clear echo.

## IX. Adjectives of the Imparisyllabic Declension.

### 47. *Uncontracted Adjectives.*—Gr. 211.

The accent of consonant-stems in Decl. III. is commonly paroxytone.

Digitized by Google

Inflection: *μέλας*, Gr. 212, 213, 156 c; *πᾶς* (st. *παντ*), like *λύσας*, Gr. 214, follows *γλῶσσα* in the fem. *πᾶς* is declined thus:

| | | Masc. | Fem. | Neut. |
|---|---|---|---|---|
| *Sing.* | N. V.[1] | *πᾶς* | *πᾶσα*[2] | *πᾶν*[3] |
| | G. | *παντός*[4] | *πάσης* | *παντός* |
| | D. | *παντί* | *πάσῃ* | *παντί* |
| | A. | *πάντα* | *πᾶσαν* | *πᾶν* |
| *Plur.* | N. V. | *πάντες* | *πᾶσαι* | *πάντα* |
| | G. | *πάντων*[5] | *πασῶν* | *πάντων* |
| | D. | *πᾶσι* | *πάσαις* | *πᾶσι* |
| | A. | *πάντας* | *πάσας* | *πάντα* |

For the meaning as dependent on position, Gr. 537.

Formation, etc., of *χαρίεις*, Gr. 470, 5; ~~214 + R. a~~; 50 Exc. a.

*Ἑκών*, which is really a participle, follows *λύων*, Gr. ~~214 + R. a~~; 158 f.

There are, also, two irregular words, Gr. 219. The stem *πολλο* is connected with *πολυ* through *πολFο*.

Adjectives of two terminations (not in *-ης*), Gr. 217; of one termination, 218.

## 48. *Contracted Adjectives.*

REMARK 1.—We find some adjectives of Decl. I. and II. which are contracted, as *ἁπλοῦς*, *ἁπλῆ*, *ἁπλοῦν*, from *ἁπλόος*, *ἁπλόη*[6], *ἁπλόον*; so also *ἀργύρεος*, *ἀργυρέα*, Gr. ~~208~~. For peculiarities of accent and contraction, see ~~§ 40~~; on formation, Gr. ~~258 b~~; ~~470~~, 4.

[1] Gr. 158 f. [2] Curtius says *πᾶσα* = *παντσα* = *παντια*; likewise elsewhere. Cf. also, *φράζω* = *φραδσω* for *φραδιω*, Gr. 328 b. [3] 161; [4] 160; [5] 160 Exc. b; [6] 207 R. a.

Digitized by Google

REMARK 2.—A few words in ως follow the Attic Declension, as ἱλεως, Gr. 209.

Inflection with three endings, Gr. 212 (ἡδύς); with two endings, Gr. 217 (ἀληθής), cf. 179.

Comparison of Declensions, Gr. 195.

## 49. *Exercises on the Adjectives.*

Ex. 49. *τὴν πατρίδα ἄκοντες ἔλειπον οἱ δυστυχεῖς. βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά. ἡ μὲν ψυχὴ τοῦ ἀνδρὸς ταχεῖα καὶ ὑγιὴς[1], τὸ δὲ σῶμα βραδὺ καὶ νοσῶδές ἐστιν. μόνος τῶν ζώων ὀρθὸς καὶ φωνήεις ὁ ἄνθρωπος. φίλοι εἰσὶ τῷ Διὶ οἱ εὐσεβεῖς καὶ σώφρονες. Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παῖδας ἔλεγεν. καὶ δήμῳ καὶ τυράννῳ γλυκεῖα ἡ τῶν κολάκων φωνή. πολλὰς τύχας ἔχει ὁ μακρὸς αἰών. οἱ ἀκρατεῖς καὶ ἀργοὶ τὸν μὲν πόνον πονηρὸν, τὴν δὲ ἡδονὴν ἡδεῖαν νομίζουσιν. θρασεῖς οἱ ἀμαθεῖς καὶ κρίνουσι πάντα, φόβον δὲ τίκτει καὶ αἰδῶ ἡ παιδεία. τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. τοῖς ἀκρατέσι βραχεῖα ἡδονὴ μακρὰν τίκτει λύπην.*

Ex. 50. Time is the healer of all grief. The river is deep and full of great fish[2]. O wretched boy, would you beat your mother? The incontinent are weak and sin against their will (*lit.* unwilling). The Stoics thought the passionless (man) alone wise and good. Even to the continent (man) the battle must be severe (*βαρύς*), but he obtains the victory over (*lit.* of) pleasure. The temperate (man) is master of all his passions. The Ethiopians are black and have their hair thick. The mass admire even the foolish and unjust actions of the fortunate, but the obscure virtues of

[1] Gr. 178; [2] 584 b (560).

Digitized by Google

the unfortunate escape notice. Atlas bears the weight of the broad heaven. The king and the father are types and images of God, the true father and king of all things. The tyrant could have no (*lit.* not) knowledge of true friendship.

Ex. 51. *εὐγενεῖς εἰσιν οἱ τῶν ἀγαθῶν γονέων παῖδες. τῷ εὐγενεῖ κόσμος ἄριστός ἐστιν ἡ αἰδώς. τοῖς πένησι καὶ γέρουσι βαρεῖά ἐστιν ἡ τοῦ χειμῶνος ὥρα, οἱ δὲ πλούσιοι ἱμάτια παχέα ἔχουσι, ψύχους φάρμακον. τοῖς πολλοῖς τῶν ἀνθρώπων ἀηδές ἐστι τὸ ἀληθὲς, οἱ δὲ ψευδεῖς λόγοι τῶν σοφιστῶν θαυμαστοί εἰσι καὶ γλυκεῖς. συγγενεῖς εἰσι πάντες οἱ δυστυχεῖς. οἱ κόλακες τοῖς ψευδέσι λόγοις τοὺς εὐήθεις νεανίας λαμβάνουσι. τοῖς Ἀθηναίοις ἦσαν πολλαὶ νῆες μακραὶ καὶ τριήρεις. ἡ τῶν ἀρχαίων ἱστορία πολλὰ μυθώδη ἔχει. ἥμισυ μέρος τῶν ἀνθρώπων ἐστὶ τὸ θῆλυ γένος. ὀξεῖαν φωνὴν ἔχουσιν αἱ γυναῖκες καὶ οἱ παῖδες, οἱ δὲ ἄνδρες βαρεῖαν. τοῖς μὲν ἀσεβέσι ποιναὶ καὶ φόβους ἀγγέλλουσιν οἱ ἱεροὶ λόγοι, τοῖς δὲ εὐσεβέσιν ἡδεῖαν ἐλπίδα καὶ εἰρήνην. τεκμήριον σαφὲς εἶχεν Ἠλέκτρα τὰς τοῦ Ὀρέστου κόμας.*

Ex. 52. The ancients thought the figure of the earth not spherical but flat. The Plataeans were leaving the direct road from fear of the enemy. The vehement and the bustling must be wearisome to their friends. The solitude of the woody mountains is sweet to the poet and to the philosopher. The swift Iris[1] and Hĕrmēs the-son-of-Maia[2] were the messengers of Zeus. The nature of the wise and temperate is divine, but (that) of the ignorant and licentious is brutal. Croesus had a great name and great power and much

[1] Ἶρις. [2] Gr. 466.

Digitized by Google

riches, but he could not be happy. The Greeks called the king of the Persians the great king. The toil of the day and the silence and darkness of the night bring deep sleep to the healthy. Choice is (the act) of a free and willing (agent). Let us keep the likeness of the charming Aspasia. The character of Achilles was rash and vehement.

## X. Comparison of Adjectives.

50. *Forms of the Comparative and Superlative Degrees.*

Formation, etc., Gr. 220, 221 a, 222, 174, 175.

Learn the comparison of the following: φίλος, γεραιός, παλαιός, εὐδαίμων, as found in Gr. 221.

The noun πρέσβυς gives πρεσβύτερος, πρεσβύτατος. Cf. Gr. 202, 15.

Many of the commonest adjectives form the comparative and superlative irregularly, either from employing different stems (as in Latin, *bonus, melior, optimus; malus, pejor, pessimus;* in English, *good, better, best; bad, worse, worst*); or from what is called the principle of euphony, harsh sounds being soonest worn away, and unimportant syllables slurred over, in words of most frequent use.

In Gr. 223–24 are the most important examples; some of them, as ἀγαθός, have several comparatives and superlatives, which are used with slight differences of meaning.

51. *Syntax of the Degrees of Comparison.*

1. The use of the comparative implies a comparison between *two* things. The word expressive of the second thing may be joined to the comparative (as in

Digitized by Google

Latin) either (1) by a conjunction (ἤ = quam) without change of construction; or (2) when the first member of the comparison is in the nominative or accusative case, as in the examples given above, the conjunction may be omitted and the second member of the comparison put in the genitive (= the Latin ablative).—Gr. 585, 586.

The latter member of the comparison may be omitted both in Greek and Latin, and the comparative then acquires a sort of positive force; e. g., *juventus est naturâ vehementior*, ἡ νεότης ἐστὶ φύσει ὀξυτέρα, youth is naturally somewhat (*or* too) vehement, *lit.* more vehement (than the ordinary standard of vehemence). This use attaches itself especially to particular words, as νεώτερος, newer, younger, which comes to mean whatever is somewhat new or startling, and thus νεώτερον = innovation, revolution.—Gr. 662.

2. The superlative implies a comparison of several things, one of which it sets by itself as surpassing all the rest, Gr. 559.

The second member of the comparison is, however, sometimes omitted with the superlative as with the comparative. The superlative is then used as a sort of positive.—Gr. 663.

52. *Exercises on the Comparison of Adjectives.*

Ex. 53. πάντων κτημάτων ψυχὴ θειότατον. οὐχ ὁ μακρότατος βίος ἄριστος, ἀλλὰ ὁ σπουδαιότατος. δεινοτάτη καὶ βαρυτάτη νόσων ἡ μανία. ἡ ψυχὴ καὶ θειοτέρα καὶ καλλίων ἐστὶ τοῦ σώματος. Ἀφροδίτην Ἥρας καὶ Ἀθηνᾶς χαριεστέραν ἔκρινεν ὁ Πάρις. πολλά ἐστι πενίας βαρύτερα, νόσος καὶ αἰσχύνη καὶ δουλεία. Ἀλκιβιάδης τῶν πολιτῶν βιαιότατος καὶ ἀκρατέστατος

Digitized by Google

*ἦν. αἰσχροῦ βίου θάνατος βελτίων ἐστίν. Σωκράτης κρείσσω ἔλεγε τὸν τῆς ψυχῆς ἢ τοῦ σώματος ἔρωτα. πάντων ἀνθρώπων Αἴακος ἦν εὐσεβέστατος. τῶν μὲν νεωτέρων τὰ ἔργα, τῶν δὲ γεραιτέρων αἱ βουλαὶ κράτος ἔχουσιν. οἱ Αἰθίοπες τῶν Λιβύων μελάντατοί εἰσιν.*

Ex. 54. The moon is smaller than the earth, and the earth than the sun. Miltiades and Aristeides and Pĕricles were better men than Clĕōn and Hypĕrbŏlus. The deepest rivers are slowest. Athens and Sparta and Corinth were the most illustrious of the cities of Greece. Homer and Hēsiŏd were the most ancient poets of Greece. The maiden's hair is blacker than the raven. Athens had the most illustrious poets and orators and philosophers of all the Greeks. To the Greeks and Romans their country was dearer and holier and more honored than wives and children and houses and lands (*ἀγρός*). The just orator must not advise the pleasantest, but the best (things) for the people. (It is) not the rich (who) are more happy than the poor, but the earnest than the idle, and the wise than the ignorant.

Ex. 55. *ἀρχὴ παντὸς ἔργου μέγιστόν ἐστιν. Ἡσίοδος λέγει, πλέον*[1] *ἥμισυ παντός. ἐσχάτη πόλις τῆς Φρυγίας Ἰκόνιον. πλήθει οὐκ ἐλάσσονες ἦσαν οἱ Βοιωτοὶ τῶν Ἀθηναίων. οὐκ ἔστι*[2] *μεῖζον ὅπλον τοῖς ἀνθρώποις ἢ σοφία. ἡ τῶν Ἰνδῶν χώρα πλείστους καὶ μεγίστους ἐλέφαντας τρέφει. τὰ μικρὰ κέρδη μείζονας βλάβας φέρει. οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις*[3] *χαίρουσιν, οἱ δὲ πρεσβύτεροι ταῖς τῶν νέων τιμαῖς. τὰ χείρονα πλείω βροτοῖς ἐστι τῶν ἀμεινόνων. βασιλέως ἀρχὴ ῥᾴων ἢ ὀργῆς.*

[1] Gr. 508; [2] 406 R. b, 1 or 3; [3] 611 a.

Digitized by Google

Ex. 56. Water is best, says Pindar (Πίνδαρος). A licentious man is not superior to (*lit.* than) the most savage beast. The easiest way is quickest for the army. Wealth is a most cowardly thing. The incontinent must suffer a most hateful slavery. Anaximander thought the sun not less than the earth, but Epicūrus thought it very small. Education is a better possession than riches. The rich receive more honor than they should. (A) few wise (men) are more to be feared (φοβερός) than many fools. Sure friends are the truest scepter for kings, the best safeguard, and the fairest ornament. The horse is weaker but swifter than the elephant. The former citizens were superior to the later. The last shall be first, and the first last.

## XI. Pronouns.

### 53. *Personal Pronouns.*

1. ἐγώ, *I* (L. *ego*, *egotism*). 2. σύ, *thou* (L. *tu*). 3. οὗ, *of him* (L. *sui*).—Gr. ~~230, 231~~. 261 - 262

As in English and Latin, these old and well-worn words are very irregular. They are so intimately connected with ourselves that it was important to mark more clearly than in other words the relation they bore to the rest of the sentence; e. g., whether I, the speaker, am agent or patient, acting singly or in concert with others. For this reason we find in most languages that they borrow their inflections from a number of stems, as Lat. *ego*, *me*, *nos*; Fr. *je*, *moi*, *nous*; Ger. *ich*, *mir*, *uns*; Eng. *I*, *me*, *us*.

In Attic, the pronoun οὗ, which stands for the 3d person, is used only in a special reflexive sense, its place being supplied by one or other of the demon-

Digitized by Google

stratives, usually ὅδε, οὗτος, or ἐκεῖνος in the nominative, and αὐτός in the oblique cases. Even as a reflexive, it is far less common than the longer form ἑαυτοῦ. Cf. Lat. *sui*, *sibi*, etc.

REMARK.—ἡμῖν = ἡμε-σι-ν, Gr. 231[5]. The ν (Gr. 78) has become permanently attached to this and the similar forms, as we have already seen in 3d sing. impf. of εἰμί.

*Possessive Pronouns.*—Gr. 238 + R. a; 675 a.

54. *Exercises on the Personal and Possessive Pronouns.*

Ex. 57. ἡ τύχη σε[1] φεύγει[2], ἀλλ'[3] οὐκ ἐγώ. τὰ ἄστρα ἡμῖν σημαίνει τὰς τῆς νυκτὸς ὥρας. δικαίους ὑμᾶς, ὦ ἄνδρες, καὶ φιλανθρώπους νομίζω. πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσίν. ἡμεῖς μὲν ἄνδρες ἐσμὲν, ὑμεῖς δὲ νεανίαι ἐστέ. ἐγὼ μὲν ἥσσων εἰμὶ σοῦ, σὺ δὲ τοῦ σοῦ[4] ἀδελφοῦ. τὴν ἐμὴν φιλίαν ἀληθεστάτην νομίζετε[5]. οὐκ ἔστι μοι[1] φίλος σοῦ παλαίτερος. τὴν ὑμετέραν πόλιν, ὦ Ἀθηναῖοι, πάντες καλλίστην λέγουσιν. οἱ βάρβαροι τοὺς τῶν πολεμίων νεκροὺς λείπουσι, τοὺς δὲ σφετέρους[6] θάπτουσι[7].

Ex. 58. The death of the child would be an undying grief to us-two. O wretched Ajax, I must pity thy fortune. Let us citizens rejoice, but do you keep silence, O strangers. To you, indeed, the more in number, but to me the wiser assign honor. The great king Xĕrxēs sends me and the other ambassadors. May our friend Charmidēs not suffer a great grief. God pity us, weak and foolish mortals. The Thracians were stealing our sheep. There could not be a forgetfulness of thy songs, O poet. Silence is pleasanter to me than noise.

[1] Gr. 232; [2] 544 a; [3] 70 (67), 100; [4] 538 a; [5] 723; [6] 238 R.; [7] 66 c.

Digitized by Google

55. *Demonstrative Pronouns.*

I. These may be divided into—

1. The direct: ὅδε, this by me = L. hic; οὗτος, this, or, that by you = L. iste (in some of its uses), Gr. 679, 680 a; ἐκεῖνος (or κεῖνος), that yonder = L. ille, Gr. 239, 240.

2. The emphatic: αὐτός, self = ipse; ὁ αὐτός, the same = L. idem, Gr. 538 b; 660 a, b.

3. The indirect: αὐτός (in its oblique cases) = L. is, Gr. 668, 669 c.

Αὐτός declined, Gr. 234. But on ταὐτό and ταὐτά for τὸ αὐτό and τὰ αὐτά, Gr. 68 + R. c.

[Observe the inferiority of the Greek to the Latin in respect to this class of pronouns, αὐτός being employed in three distinct senses.]

II. The word ἄλλος, other (L. *alius*), which is generally classed with the pronouns, is declined like αὐτός (ἄλλος, -η, -ο, etc.); with the article it acquires the meaning of L. ceteri, Gr. 538 c. The nom. joined with another case has an idiomatic force, as ἄλλος ἄλλο λέγει, one says one thing, one another. Cf. Gr. 500 b, examples.

Originally the neuter of adjective pronouns had a termination, τ, corresponding to the *d* of Latin, *id*, *illu-d*, *quo-d*, so that ἄλλο is identical with *aliu-d*, Gr. 75.

ἕκαστος, each = L. quisque, and ἑκάτερος, either = L. uterque, follow the regular adjective declension. Their meaning and use are obvious from their terminations, Gr. 259, 538 a.

56. We should notice here a peculiarity in the position of the article when used with a demonstrative pronoun. According to the rule for the attributive,

Digitized by Google

the pronominal adjectives *οὗτος, ὅδε, ἐκεῖνος, αὐτός* should be placed between the article and the substantive when they have an attributive force. On the contrary, we find them placed in the order which properly denotes the predicative use, as *οὗτος ὁ ἄνθρωπος* or *ὁ ἄνθρωπος οὗτος, this man*, Gr. 538 a. Probably the origin of this is, that the demonstrative was looked upon as a substantive in apposition with another substantive, so that the literal translation would be "this one (I mean) the man," "the man (I mean) this one."

57. *Reflexive and Reciprocal Pronouns.*

The reflexive pronouns are compounded of the personal pronouns and the demonstrative *αὐτός*, Gr. 235, 670. Concerning other forms, *οὗ* and *ἕ*, Gr. 671 a.

The reciprocal pronoun *ἀλλήλων*, of each other, is formed by a sort of reduplication of *ἄλλος*, Gr. 287; cf. L. *alius alium* = one another. On the quantity of the penult, Gr. 31.

58. *Exercises on the Demonstrative, Reflexive, and Reciprocal Pronouns.*

Ex. 59. *Οἱ ἄνθρωποι αὐτοί εἰσιν ἑαυτοῖς πολεμιώτατοι. κύνας τρέφω ἐμαυτοῦ καὶ τῶν ἐμῶν φυλακήν. τῷ ἡμετέρῳ βίῳ τὸ αὐτὸ σχῆμα οὐ μένει. τούτων τῶν ὀλίγων πάντες*[1] *οἱ Πέρσαι ἥσσονες ἦσαν. οὐ τοῦτο λέγω, ἀλλ' ἐκεῖνο. οἱ μὲν πατέρες τούτων τὴν πατρίδα ἔσωζον πολλοῖς πόνοις καὶ κινδύνοις, οἱ δὲ παῖδες αὐτῶν*[2] *πάντα φθείρουσι τῇ δειλίᾳ καὶ τῇ ἀργίᾳ. αὐτὸς τῇ ἑαυτοῦ*[2] *χειρὶ τὴν μητέρα κτείνει Ὀρέστης. οἱ ἀκρατεῖς*

[1] Gr. 537; [2] 538 a, fin.

Digitized by Google

*καὶ ἄνομοι σφᾶς αὐτοὺς τῶν σωφρόνων ἀνδρειοτέρους καὶ γενναιοτέρους νομίζουσιν. ταὐτόν*[1] *ἐστιν*[2] *ὀργὴ καὶ μανία. οἱ συγγενεῖς εἰσιν ἀλλήλοις καὶ φίλοι ἄριστοι καὶ πολέμιοι δεινόταται.*

Ex. 60. These things spoke the ambassadors; may their words (*lit.* of them) be pleasant to the king. The general hears the speech of the herald, and speaks as follows (*lit.* these things). This is the ancient city of the Atreidae, and this the temple of the goddess. This island saw the young Phoebus, that heard[2] the voice of Homer. To this man (i. e., to me) the voice of flatterers is hateful. We are the children of the Spartans, but our spirit is not the same. Let us not, ourselves, be the cause of slavery to ourselves. Would that the citizens would not corrupt one another by their evil customs. The one side (*οἱ μὲν*) are wicked and licentious, the other (*οἱ δὲ*) harsh and oppressive (*βαρύς*). To each man his own interest (*lit.* the things of himself) alone is dear.

59. *Interrogative and Indefinite Pronouns.*

As in Latin, there is one form for the simple interrogative and the simple indefinite; *τις* = *quis*, Gr. 244 R. a, b; 111. The stem *τι*, like the stem *πολυ*, by the addition of a vowel passed into the *O*-declension. *τιο* afterward became *τεο*, and by contraction *τοῦ*. Thus the forms in ( ) are explained. Cf. Gr. 244 D.

60. *Relative Pronouns.*

The simple relative, Gr. 243; the indefinite relative, 246.

[1] Gr. 234, 522; [2] 518 a; [3] 576 a.

Digitized by Google

The word ὅστις is also used as the indirect interrogative. τίς, who? ὅστις, (tell me) who? Gr. 682, 7 825 b.

The relative pronoun differs from the others in its power of connecting sentences together.

61. The syntax of the relative, Gr. 491 a; 510. The omission of the antecedent occurs in English; e. g., "*Who* steals my purse steals trash," for *he, the man who;* "*What* (= that which) I do, thou knowest not now."

62. *Exercises on the Interrogative, Indefinite, and Relative Pronouns.*

Ex. 61. τί ἔστι φίλος; ἄλλος ἐγώ. τίς ἥδε χώρα καὶ τίνες οἱ ἄνθρωποι; μακάριος ὅστις νοῦν ἔχει καὶ σῶμα ὑγιές[1]. τοῦτό ἐστιν ἐκεῖνο ὃ Πρωταγόρας ἐδίδασκε. οὐκ ἔστιν ὅστις οὐχ αὑτῷ φίλος. οὗτος ὑμῶν, ὦ ἄνθρωποι, σοφώτατός ἐστιν, ὅστις τὴν αὑτοῦ ἄγνοιαν γιγνώσκει. οἱ ἀκρατεῖς, ἃ μὲν ἀμείνω νομίζουσι, ταῦτα οὐ πράττουσιν, ἃ δὲ κακίω, ταῦτα[2] πράττουσι. εἰσὶν ἡδοναί τινες αἳ λύπας τίκτουσιν. γυνή τις ὄρνιν εἶχεν ἣ χρυσᾶ ὠὰ ἔτικτε. οἱ πολλοί, ὅστις ἀρχὴν ἔχει ἢ ἄλλην τινὰ τιμήν, τοῦτον εὐδαίμονα νομίζουσιν.

Ex. 62. Who could have richer friends than the king of the Persians? Who is wiser than Solon, or richer than Croesus, or more just than Aristeides? What cry do I hear? (The things) which the laws command must be just. May every citizen have some art which might bring some good to the other citizens. Do you know that general yonder who bears a staff in his right hand? Whoever does just actions, him we

[1] Gr. 178; [2] 680.

Digitized by Google

call just. (The men) whom we buried were some (ὁ μὲν) Boeotians (and) some (ὁ δὲ) Spartans. We should pity those who err from ignorance[1] and unintentionally (*lit.* unwilling). To the noble those are most hateful who from cowardice speak falsehood and do disgraceful deeds.

### 63. *Correlative Pronouns.*

The interrogative, indefinite, demonstrative, and relative pronouns which we have treated of so far, are all of the highest degree of generality, referring to the idea of bare existence; but the same pronominal framework, so to speak, is applicable to less abstract ideas, such as those of quantity, quality, duality, etc. Thus the interrogative τί, *what*, assumes nothing beyond the existence of the indefinite τι, *something*, and puts no limit to the answer expected except that it must denote a something (in metaphysical language, a *substance*); but the interrogative πόσον = L. quantum, assumes the existence of something possessed of size (the indefinite ποσόν), and limits the answer expected to a statement of this size.

The following scheme gives the pronouns classified under the heads mentioned. The student will do well to associate constantly the Greek with the corresponding Latin. It will be observed that the interrogatives belong to a root πο, the demonstratives to a root το, and the relatives to a root ὁ. These roots will appear more important when we come to the pronominal adverbs. For the ending τερος, Gr. 220.

[1] Distinguish gen., Gr. 577 a, from dat., 611.

Digitized by Google

## 64. *Scheme of the Correlative Pronouns.*

| Idea. | Interrogative. | Indefinite. | Demonstrative. | Relative. |
|---|---|---|---|---|
| Simple Existence<br>Things in themselves | τίς, L. *quis*, who? what? | τις, some one, any one | ὅδε, οὗτος, L. hic, iste, this | ὅς, L. qui, who |
| Duality<br>Things in pairs | πότερος, L. *uter*, which of two? *whether?* | πότερος, one of two | ἕτερος, L. *alter*, the *other* | ὁπότερος, whichever of the two |
| Quantity<br>Things as counted or measured | πόσος, L. quantus, *quot*, how great? how many? | ποσός, of some size or number | τόσος, τοσόσδε, τοσοῦτος, L. tantus, *tot*, so great, so many | ὅσος, L. quantus, quot, as great as, as many as |
| Quality<br>Things as described | ποῖος, L. qualis, of what kind? | ποιός, of some kind | τοῖος, τοιόσδε, τοιοῦτος, L. talis, such | οἷος, L. qualis, of such a kind as |

N. B.—The English word *as* must often be rendered by the relative pronoun ὅσος or οἷος and the corresponding demonstrative; thus, "we have *as much* food *as* is necessary," τοσοῦτον σῖτον ἔχομεν ὅσος ἀναγκαῖός ἐστιν.

Digitized by Google

### 65. *Exercises on the Correlative Pronouns.*

Ex. 63. *οἷος ὁ τρόπος, τοιοῦτος ὁ λόγος. ποίας νεότητος οὐ κρεῖσσον τὸ τοιούτου ἀνδρὸς γῆρας; ἐκείνους ψέγομεν ὅσοι ἑκόντες ἁμαρτάνουσι. εἰρήνην ἔχομεν τοιαύτην οἵας*[1] *οἱ δειλοὶ ἄξιοι. ὅσα τὰ τῆς ψυχῆς πάθη, τοσούτους δεσπότας ἔχουσιν οἱ ἀκρατεῖς. πότερον βέλτιον νομίζεις, σοφίαν ἢ πλοῦτον; τοιοῦτοι ἦσαν ἐκεῖνοι οἱ ῥήτορες, οἳ οὐκ εὐδαιμονίαν, οὐ τιμὴν ἐνόμιζον τέλος τῆς πολιτείας, ἀλλὰ μόνα τὰ χρήματα. ἡ τῶν ἀριθμῶν*[2] *καὶ τῆς ἄλλης τοιαύτης παιδείας ἄγνοια αἰσχρόν ἐστι. πόσος τῶν Περσῶν στρατὸς ὀλίγους Ἀθηναίους ἔφευγεν; οὐχ ὁπότερος πλείω χρήματα ἔχει, ἀλλ' ὁπότερος δικαιότερός ἐστι καὶ σωφρονέστερος, τοῦτον*[3] *βελτίονα φίλον κρίνομεν.*

Ex. 64. The barbarians killed all as many as they found of the Greeks. Such as the actions are, such must be the character. Couldst thou deem (*κρίνω*) wealth so great a good to man? The Persians assign such honors to their kings as pious men (do) to the gods. Dēmŏsthĕnēs did not think every peace desirable (*lit.* pleasant), but peace of-a-certain-kind (*ποιός τις*). What-kind-of war would not be better than such a peace? The love of riches is the cause of many evils to states, but not of so many as the love of pleasure and of idleness. How many years has your father? Which of the (two) brothers was the elder? With the right hand let him seize the spear, with the other the shield.

### 66. *General Remarks on the Pronouns.*

No part of grammar is more interesting to the philologer than the pronoun. Not only is it of great

[1] Gr. 584 e; [2] 492 d; [3] 680 a.

Digitized by Google

value for exhibiting the connection of different languages, but it opens up a most important line for investigation respecting the origin of inflections generally. According to what is now the generally received opinion, we find here, in their least disguised form, the elements of nominal and verbal inflections[1], as well as of the majority of numerals and prepositions. To show this in detail belongs to more advanced grammar. We can only notice here that the demonstrative is the earliest form of pronoun, and that the others have been gradually developed out of it[2].

Thus the 1st person would originally mean "this one here," as we find even in later Greek ὅδε ἀνήρ used as a periphrasis for ἐγώ; the 2d person would mean "this one near," as we find in later Greek ὦ οὗτος[3] used for σύ; the 3d person is still supplied by a demonstrative.

Again, ὁ, ἡ, τό, which becomes in later Greek the article, or "distinctive pronoun" (as it has been called), is used by Homer either as a demonstrative or personal pronoun, or as a relative; and there are traces remaining in Attic of both these uses, particularly of the demonstrative use in the phrases ὁ μέν, ὁ δέ, the one, the other (*lit.* he on the one side, he on the other side). The development of the article out of the demonstrative may be illustrated by the French *le*, from L. *ille*.

The relative ὅς, ἥ, ὅ was originally the same[4] as

[1] Thus the old forms ἐσμί, ἐσσί, ἐστί (§ 21), are respectively made up of the stem ἐς joined to με, the stem of the 1st person, to σε the stem of the 2d person, and to the demonstrative root τό.—Gr. 356 a.

[2] Gr. 521–25; [3] 680 a.

[4] The same in substance of meaning, but different in origin.

Digitized by Google

ὁ, ἡ, τό; and had a demonstrative force, of which the Attic still preserves traces in particular phrases. This connection between the demonstrative and relative is illustrated by the double force of the English *that*, as in the verse, "Who is he *that* will harm you if ye be followers of *that* which is good?" and the German *der*, which is article, demonstrative, and relative in one.

The connection of the relative and interrogative is plainly shown by the Latin *qui*, *quis*, and Eng. *who;* that of the interrogative and indefinite by all the Greek examples given, and by the Lat. *quis*, *si-quis*, *ali-quis*.

## XII. NUMERALS[1].

67. Tables, Gr. 253; inflection, 255, ~~156 e~~.

Miscellaneous, Gr. ~~257, 258~~ d.

[1] The etymological connection of the greater part of the numerals in Greek, Latin, and English is generally evident at once. Where the connection is less obvious, as in τέσσαρες, *quatuor*, *four*, it is conclusively shown by a further examination of the allied forms in others of the Indo-European languages. Thus we find in Greek a dialectical form πίσυρες = τέσσαρες, and again in Latin a dialectical form *petora* = *quatuor*, from which we obtain the equation,

$$\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma = \left\{\begin{array}{c}\pi\acute{\iota}\sigma\upsilon\rho\epsilon\varsigma \\ \text{or} \\ petora\end{array}\right\} = quatuor.$$

And that an original Indo-European word may appear in one dialect with *qu*, in another with *p*, and in a third with *t*, is evident from examples which we have already met with in the course of this book; thus:

τις = *quis* = Dialectic πος or κος (cf. Hd. Gr. 247–48 D),
τε = *que*,
πέντε = *quinque* = Dialectic πέμπε (Gr. 253 D, Aeolic),
*quotus* = πόσος,
*equus* = ἵππος.

The same variations are frequently observable in a child's first attempts to pronounce *k* or *qu*.

The connection of the English *four* may be exhibited in another equation taking in the Welsh and the Gothic, thus:



Digitized by Google

### 68. *Exercises on the Numerals.*

Ex. 65. τῶν[1] ἑπτὰ σοφώτατος ἦν Σόλων. τὴν Ἀττικὴν καὶ Εὔβοιαν καὶ Σαλαμῖνα ἑκατὸν νῆες ἐφύλασσον. μιᾶς χειρὸς μάχη οὐκ ἔχει κράτος. Πολύφημος ὁ Κύκλωψ ἕνα μόνον ὀφθαλμὸν εἶχε. παντὸς ἀνθρώπου[2] δύο μέρη ἐστόν, ψυχὴ καὶ σῶμα. τῶν μὲν Ἑλλήνων ὁ ἀριθμὸς ἦν δέκα μυριάδες, τῶν δὲ βαρβάρων πεντήκοντα. οἱ Κορίνθιοι χιλίους ὁπλίτας καὶ διακοσίους ἱππεῖς καὶ τριήρεις[3] εἴκοσιν ἔπεμπον. ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἥλιός ἐστιν. τοῖς Ἀθηναίοις ἐννέα ἄρχοντες ἦσαν οἳ τὰ[4] τῆς πόλεως ἔπρασσον. τῶν τριάκοντα ἔχθιστον ἦν τὸ ὄνομα τοῖς Ἀθηναίοις.

Ex. 66. The year is a period of twelve months. Man has (*lit.* there are to the man) two ears, two eyes, two feet, one nose, one mouth. The city of the Athenians has three harbors. Thalēs[5] was one of the wise men of Greece. The thirty tyrants were more unjust and violent than the mob, and slew more citizens. Clearchus had (*lit.* there were to C.) more than forty Thracians and horsemen. The height of the wall was one hundred feet[6]. Among (*lit.* to) the Athenians the Eleven had the charge (φυλακή) of the prison. The Lĕrnaean Hydra had nine heads, eight-of-which-were (*lit.* the eight indeed) mortal, but the middle one immortal. Eurystheus appoints for Hercules the twelve contests which were the cause of so many toils to him.

Ex. 67. Δώδεκα ἦσαν θεοὶ Ὀλύμπιοι, ἓξ μὲν θεαί, Ἥρα, Ἀθηνᾶ, Ἄρτεμις, Ἀφροδίτη, Δημήτηρ[7], Ἑστία,

*petora* = W. *pedwar* = G. *fidwor*,
which is softened in Anglo-Saxon to *feower* and shortened in English to *four*.

[1] Gr. 493 a, 492 a; [2] 572; [3] 177[2], 179; [4] 496; [5] perisp.; [6] 540 or 572 h; [7] 173[2].

Digitized by Google

*ἓξ δὲ θεοὶ, Ζεὺς, Ποσειδῶν*[1], *Ἀπόλλων*[1], *Ἄρης, Ἑρμῆς, Ἥφαιστος. Ὧραι ἦσαν δύο ἢ τρεῖς, τρεῖς δὲ καὶ Χάριτες, Ἑσπερίδες δὲ τέσσαρες, Μοῦσαι δὲ ἐννέα. διπλᾶ ἀγαθά ἐστιν, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα· τῶν δὲ ἀνθρωπίνων καὶ ἐλαττόνων, πρῶτον*[2] *μὲν τὸ ὑγιὲς τοῦ σώματος, κάλλος δὲ δεύτερον, τὸ δὲ τρίτον ἰσχὺς, τέταρτον δὲ πλοῦτος· ἃ δὲ θειότερά ἐστι καὶ μείζω ἀγαθὰ, τούτων*[3] *πρῶτον ἡ φρόνησις, δεύτερον δὲ σώφρων ψυχῆς ἕξις, τρίτον δὲ δικαιοσύνη, τέταρτον δὲ ἀνδρεία. Αἱ Γραῖαι ἦσαν Φόρκυος θυγατέρες καὶ ἕνα ὀφθαλμὸν αἱ τρεῖς καὶ ἕνα ὀδόντα εἶχον. Διόσκουροι ἦσαν Κάστωρ καὶ Πολυδεύκης οἷν ἀμφοῖν ἔθυον οἱ Λακεδαιμόνιοι.*

Ex. 68. An Olympiad (*ὀλυμπιάς*) is a period of four years, or of fifty Greek months. There are many causes of disease, but one of the greatest is an unrestrained manner-of-living. Inachus was the first king of Argos, Pĕlasgus[4] was the second, Danaus[4] the (son) of Bēlus the third. Sardanapalus was the thirtieth and last king of the Assyrians. In descent[5] and in natural endowment (*lit.* nature) Alcibiades was inferior to (*lit.* than) no one of the Athenians. No one was more noble than Philŏpoemen, whom Plutarch calls the last of the Greeks. The first year of the 108th (*lit.* eighth and hundredth) Olympiad was the last of the life of Plato. The whole time of the journey was a year and three months.

## XIII. Adverbs.

### 69. *Substantival Adverbs.*

Adverbs are formed from each of the four kinds of nouns which we have considered, the substantive, the adjective, the pronoun, and the numeral.

[1] Gr. 172 b; [2] 224 R. a; [3] 680. [4] Oxytones. [5] Gr. 609.

Digitized by Google

Substantival adverbs are either cases of substantives which have acquired an adverbial use, or distinct formations from substantival stems. We will notice here a few examples of cases of particular substantives which are used in a special adverbial sense.

*Acc.*[1] τέλος = at last; ἀρχήν or τὴν ἀρχήν = at first, to begin with, (*with negative*) (not) at all; ὄναρ = in a dream; τὸ κεφάλαιον (cf. κεφαλή) = to sum up, *lit.* the chief thing, Gr. 552.

*Gen.* νυκτός = by night; ἡμέρας = by day, Gr. 591.

*Dat.* σχολῇ = scarcely, *lit.* with leisure, in a leisurely way; ἔργῳ = really, *lit.* in deed; βίᾳ = violently, *lit.* by force, Gr. 608; χρόνῳ = at length, *lit.* in time, Gr. 613.

To these we may add the following examples of an old dative or "locative case," which may be compared with the L. *domi*, *ruri*, *humi*, *Romae:*

Οἴκοι, at home; Πυθοῖ, at Pytho, i. e., Delphi; Ἀθήνησι(ν), at Athens, Gr. 205.

The most important distinct adverbial formations are those in -θεν, -θι, -δε, -ζε, or -σε, answering the questions *whence? where? whither?* Examples are seen in Gr. 203, 204.

### 70. *Adjectival Adverbs.*

The commonest formation of the adjectival adverb, Gr. 225.

This formation is so general that it may almost be considered a part of the inflection of the positive

[1] Whether to be classed under Gr. 547, 549, or 550, the context must decide.

Digitized by Google

adjective. That it is, in fact, an ablative is proved. —"Prim. Phil.," cap. v., 39.

Certain regular case-forms are also used as adverbs, especially in the comparative and superlative degrees, Gr. 228. Compare the adverbial use of *fast*, *faster*, *little*, *less*, *a little*, in English.

There are also such adverbial expressions as—

*Acc.*[1] *Sing. Fem.* μακράν, far, *lit.* a long (way, ὁδόν); τὴν ταχίστην, most quickly, *lit.* the quickest (way), Gr. 509 b (*a*).

*Gen.* τοῦ λοιποῦ, for the future, *lit.* of the rest, Gr. 591; ὀλίγου, almost, *lit.* of a little, Gr. 575 a.

*Dat.* ἰδίᾳ, privately, *lit.* in a private (way); κοινῇ, jointly, *lit.* in a common (way), Gr. 608.

## 71. *Pronominal Adverbs.*

[πᾶς, πολύς, ἄλλος, etc., are here ranked with pronouns on account of the similarity of their derivative forms.]

We will notice first the adverbial use of the cases of particular pronouns, and afterward the distinct adverbial formations.

*Acc.*[1] *Sing. Neut.* τί (τίς), why? τι, somewhat = L. quid; ὅτι (ὅστις), that, because = L. quod.

*Acc.*[1] *Plur. Neut.* ἀλλά (ἄλλος), but, otherwise; ἅμα (from obsolete ἀμός, one, *same*, L. *similis*), together, Gr. 552 a.

*Gen.* οὗ (ὅς), where (relative); ποῦ (from obsolete πός), where? (interrogative); που, somewhere (indefi-

[1] Here, too, the context must decide whether the usage falls under Gr. 547, 549, or 550.

Digitized by Google

nite); *αὐτοῦ* (*αὐτός*), on the spot; *ὁμοῦ* (from obsolete *ὁμός*, *same*, cf. *ἅμα*, *ὅμοιος*), together, *lit.* of the same; *οὐδαμοῦ* (from obsolete *οὐδαμός* = *οὐδείς*, cf. *ἅμα*), nowhere, Gr. 590.

*Dat.* *ταύτῃ* (*οὗτος*), in this way, so; *ἄλλῃ*, elsewhere, otherwise, *lit.* in another way, Gr. 608.

*Locative.* *οἷ* (relative), whither; *ποῖ* (interrogative), whither? *τοι* (*τό*), therefore, truly, *lit.* by that.

Terminations[1]:

*-ως.* *οὕτως*, thus; *ὡς*, as; *πῶς*, how? *πως*, somehow; *ἄλλως*, otherwise; *πάντως*, by all means. ς is sometimes omitted, as *οὕτω* = *οὕτως*; we have also *πω*, yet, *οὔπω*, not yet.

*-θεν.* *πόθεν*, from whence? (interrogative); *ὅθεν*, whence (relative); *ἄλλοθεν*, from other places; *πάντοθεν*, from all sides; *ἐκεῖθεν*, from thence.

*-θι.* *ἄλλοθι*, elsewhere; *ἀμφοτέρωθι*, on both sides.

*-σε.* *ἄλλοσε*, to another place; *ἐκεῖσε*, thither; *ἑκατέρωσε*, to each side.

*-κις.* *πολλάκις*, many times, often; *ὁσάκις*, as many times as, as often as.

*-τε.* *πότε*, when? (interrogative); *ὅτε*, when (relative); *τότε*, then; *ἄλλοτε*, at another time.

It will be convenient to exhibit some of these adverbs arranged in a scheme similar to that of the correlative pronouns.

[1] The significations of these endings have been shown already, Gr. 228, 203–205, 259.

Digitized by Google

## 72. Scheme of Correlative Adverbs.

| Idea. | Interrogative. | Indefinite. | Demonstrative. | Relative. |
|---|---|---|---|---|
| **Place** | | | | |
| rest at | *ποῦ*, where? L. ubi? | *που*, somewhere, L. alicubi | *ἐκεῖ*, there, L. illic *ἔνθα*, L. ibi | *οὗ*, *ὅπου*, where, L. ubi. *ἔνθα*, Gr. 250 |
| motion from | *πόθεν*, whence? L. unde? | *ποθὲν*, from somewhere, L. alicunde | *ἐκεῖθεν*, thence, L. illinc. Cf. *ἐκεῖνος*. *ἐνθένδε*, L. inde | *ὅθεν*, *ὁπόθεν*, whence, L. unde |
| motion to | *ποῖ*, whither? L. quo? | *ποι*, somewhither, L. aliquo | *ἐκεῖσε*, thither, L. illuc | *οἷ*, *ὅποι*, whither, L. quo |
| **Direction** | *πῇ*, in what way? L. qua? | *πῃ*, in some way, L. aliqua | *ταύτῃ*, in this way, L. hac | *ᾗ*, *ὅπῃ*, in which way, L. qua |
| **Time** | *πότε*, when? L. quando? | *ποτὲ*, at some time, ever, L. aliquando | *τότε*, then, L. tum | *ὅτε*, *ὁπότε*, when, L. quum |
| **Manner** | *πῶς*, how? L. quam? | *πως*, somehow | *οὕτως*, *ὧδε*, thus, L. tam, sic. Cf. *οὗτος*, *δδε*. | *ὡς*, *ὅπως*, as, L. quam, ut |
| **Cause** | *τί*, why? L. cur? | *τι*, in some respect | *τοι*, *τοίγαρ*, therefore, L. igitur, ideo | *ὅτι*, because, that, L. quod. |

Digitized by Google

### 73. *Remarks on the Syntax of the Adverb.*

The adverb often stands for an attributive adjective, Gr. ~~402 f, 534~~; as *ὁ ἀεὶ χρόνος*, eternity, *lit.* the always time; *ὁ νῦν τρόπος*, the modern fashion. Compare the phrase, "the *then* parliament."

The substantive may be omitted if it is one which readily suggests itself to the mind; as *οἱ τότε*, the (men) of that time; *οἱ νῦν*, the (men) of the present day[1]. In the same manner the substantive may be omitted after an attributive genitive; as *ὁ Κύρου*, the (son) of Cyrus; *τὰ τῆς πόλεως*, the (affairs) of, i. e., all that concerns, the city; *τὰ τοῦ πολέμου*, the events of the war. Compare "St. Paul's" (church), L. "ad Vestae" (aedem), Gr. ~~500~~.

The verbs *ἔχω* and *πράσσω* are often used intransitively[2] with adverbs; as *εὖ ἔχω*, I am in a good condition; *εὖ ἔχει*, it is well; *εὖ πράσσω*, I fare well, Gr. 684 a. So *εὖ πάσχω*, I am well treated; *κακῶς πάσχω*, I am ill treated. *Εὖ λέγω* (*lit.* I say well) and *εὖ ποιῶ* (*lit.* I do well) are used as single verbs governing an accusative case, with the meanings "I praise," "I benefit," Gr. ~~544~~ a.

The Greek use of negatives was peculiar, Gr. 843, 844.

### 74. *Exercises on the Adverbs.*

Ex. 69. *πολλάκις οἱ ἐλάσσονες τοὺς πλείονας τρέπουσι. πάλαι μὲν ἔργα κρείσσω ἦν, νῦν δὲ λόγοι. πανταχοῦ τιμὴν ἔχει τὸ γενναῖον καὶ φιλάνθρωπον. τῇ νῦν Μακεδονίᾳ Ἡμαθία ὄνομα ἦν πρότερον. νῦν τε*[3] *καὶ*

[1] Strictly speaking, these are examples of the old demonstrative use of the article, "they then," "they now," Gr. 524.

[2] In general, the intransitive is the earlier signification of verbs.

[3] *τε καί* = L. *atque; τε . . . καί* = L. et . . . et.

Digitized by Google

*τότε ἡμεῖς ὅμοιοι καὶ οἱ αὐτοί ἐσμεν, ὑμεῖς δὲ ἄλλοτε μὲν χαλεποί, ἄλλοτε δὲ φιλάνθρωποι, ἀεὶ δὲ ἄκρατῶς ἔχετε. ὦ φίλε, ποῖ καὶ πόθεν; χρόνῳ πάντα τοῖς ὕστερον φανερὰ ἀνάγκη ἐστὶ, τό τε σὸν ψεῦδος καὶ τὴν ἐμὴν ἀλήθειαν. τὰ πονηρὰ κέρδη σήμερον μὲν ἴσως ἡδονὰς τίκτει μικράς, αὔριον δὲ πολὺ μείζονας λύπας. οὔποτε φίλος ἐστὶν ἀληθῶς ὁ πονηρὸς ἄνθρωπος. πολὺς ὕπνος οὔτε τοῖς σώμασιν οὔτε ταῖς ψυχαῖς ἡμῶν ἀγαθός. οὐ καιρὸς οὐκ ἔστιν, ὁ σοφὸς οὐ λέγει μακράν. ὥσπερ τοῖς πατράσιν οἱ παῖδες, οὕτω τοῖς μὲν ποιηταῖς τὰ ποιήματα, τοῖς δὲ πλουσίοις τὰ χρήματα πάντων φίλτατά ἐστι.*

Ex. 70. Verily the many words of fools are wearisome to the wise. Opportunity tries (*κρίνω*) friends as the fire (does) gold. Truly even the bold fly when they see death already near. Yesterday the shepherd was leading his sheep homeward, to-day he sacrifices to the gods, to-morrow morning (*lit.* early) his journey must be again from home. Why are you come hither, and from whence, O Sōcratēs? And yet this affair must be the cause of blows to the slave, for his master is envious and crabbed. Homer says that[1] the (men) before were much stronger than the (men) at-that-time. Where is now that virtue and that great soul which was once (the characteristic) of the Greek? The city from whence you are, O young men, is the greatest and most illustrious of all, the mother of freedom and philosophy; be not, then, ignorant and slaves.

Ex. 71. *ψευδὲς δὲ καὶ τοῦτο λέγουσιν οἱ ποιηταὶ, ὡς[2] ἄρα οἱ θεοὶ πολλοῖς κακὸν βίον νέμουσιν, ἐπεὶ αὐτοὶ ἑαυτοῖς αἴτιοί εἰσι τοῦ κακοῦ οἱ ἄνθρωποι τὸ πολύ.*

[1] Gr. 733, 735; [2] 875 d.

Digitized by Google

*ταύτην γοῦν τὴν δόξαν εἶχεν ὁ Πλάτων, ὡς πολλοὶ δὴ ἄκοντες ἁμαρτάνουσιν, ἑκὼν δὲ οὐδείς. τὰ δώδεκά ἐστι δὶς ἓξ, τρὶς τέσσαρα, τετράκις τρία. ἐνταῦθα μῦθον δή τινα ἔλεγεν ὁ Ἀλκιβιάδης, ὅπως*[1] *οἱ βροτοὶ τὴν ἀρχὴν τέσσαρας χεῖρας εἶχον καὶ πόδας αὖ τέσσαρας, ἐπειδὴ δὲ βιαιότατα καὶ ἀσεβέστατα ἔργα ἔπραττον, ὁ Ζεὺς τέμνει αὐτοὺς δίχα καὶ παύει τὴν ὕβριν. οὐδὲ*[2] *μὴν πάνυ ῥᾴδιον ἔργον ἡ ἀρχή, μᾶλλον δὲ χαλεπώτατον, καὶ τῶν πανταχῇ ἀρίστων καὶ σοφωτάτων ἀνδρῶν. εἶτα Βοιωτοὺς φεύγετε*[3] *οἳ Σπαρτιᾶταί ἐστε; σοφὸς μὲν εἶ ὡς ἀληθῶς, ὦ Θρασύμαχε, καὶ δεινὸς ῥήτωρ, ὅμως δὲ, νέος γὰρ εἶ ἔτι, οὔπω πάντα μανθάνεις, ἔστι δὲ μικρόν τι ὃ καὶ σὲ λανθάνει αὐτόν. τέως μὲν σιγῇ ἐβαίνομεν ἅπαντες, εἶτα ἱππέας τινὰς τῶν πολεμίων βλέπει τις, καὶ εὐθὺς πολλὴ βοὴ ἦν καὶ φόβος ἀμφοτέρωθεν.*

Ex. 72. [1]Not once nor twice only, but often Plato said[4] this, that injustice is a far greater evil than any pain. [2]Whoever simply tells the truth and shows his own honest (*ἁπλοῦς*) judgment, him, O Athenians, you should consider the best orator. [3]While it is still light we must each do our tasks (*ἔργον*), but at night let us enjoy (*ἄγω*) leisure, and may there be much sport and laughter of old and young together. [4]Certainly Sōcratēs always did the work of a good citizen well and manfully (*ἀνδρείως*), both at Athens and elsewhere; at-all-events he did not leave his rank when the others (did), but remained there on the spot, and at home he alone observed (*φυλάσσω*) the laws. [5]You tell me, indeed, where and when you heard these things; but not who you are yourself, and whence you are come hither. [6]And now this toil again is in

[1] Gr. 876, 3; [2] 858 a; [3] 544 a; [4] 736 (731 a).

Digitized by Google

vain for us, for the boys are already out-of-doors; truly the husbandmen leave their home very early. 7 The (men) of old used to go on an expedition "en masse," whenever there was occasion; but we (do so) only with a small, and not altogether the best, part of the citizens. 8 Almost all were fleeing, the heavy-armed with difficulty, and the Thracians more quickly; but the Spartans by no means (fled), but remained on the spot.

## XIV. Verbs in -ω.

### Active Voice.

### 75. *Formation of Tenses.*

Greek verbs are divided into two classes, Gr. ~~267~~. The verbs in -μι are the oldest, and show the origin of inflections most clearly; but as the verbs in -ω are more regular, we treat of them first.

There are regularly six tenses in the active voice, Gr. ~~262 (264 b)~~. The aorist, i. e., the indefinite, tense (ἀόριστος, from the negative particle ἀ and ὁρίζω) answers to the English preterite, "I wrote," "I saw." It is one great advantage which the English and Greek verbs have over the Latin, that they possess distinct forms for the two different meanings of the Latin perfect; *scripsi* = *I wrote* or *I have written*. The Greek aorist is sometimes used where we should use other tenses in English, Gr. ~~706–708~~.

The Greek tenses distribute themselves, according to their formation, into three pairs; and the members of each pair differ chiefly in the matter of the augment. Thus, the present and imperfect may be classed together, the future and aorist, the perfect and pluperfect.

Digitized by Google

It has been stated already (§ 19 R.) that the tenses mark distinctions of time in the indicative only. In the other moods they can only express "kind" not "grade" of time, marking the distinctions stated in Gr. 696 b. Cf. also Gr. 263.

Since every action may be either past, present, or future, and may be viewed as a *process*, a *completed act*, or a mere *undefined fact*, it is clear that any verb to be faultlessly synthetic must provide at least *nine* tense-forms in the indicative. By referring to Gr. 696 a, it will be seen that the Greek is deficient in but two of these forms.

Tenses which represent the action as a process, may also suggest the *inception*, or *details*, or *habit* of action (Gr. 697, 701, 702); those which state the mere fact of action, may also present the action *taken as a whole*, or the *single* act, or even the *finished* act (Gr. 705, 706).

It is evident from Gr. 716 a fin. that it depends on the *view taken by the speaker or writer* what tense he shall employ.

*Conjugations of the Verbs in* -ω.—Gr. 324.

76. Verbs may be divided into three conjugations, according to the final letter of the stem, Gr. 324 [2].

The verbs of the vowel conjugation are contracted (in the present and imperfect tenses only) if the characteristic is *a*, *ε*, or *o*; they are uncontracted if the characteristic is a semivowel (*ι* or *υ*) or a diphthong.

The verb-stem is often obtained by dropping the

Digitized by Google

ω of the present; but sometimes the present has altered the original stem, which is then discovered by a comparison of the other parts of the verb and of kindred words. Thus the stem of τύπτω is not τυπτ, but τυπ, as is seen in the verbal substantive τύπος; similarly φυλακή shows that φυλακ, not φυλασσ, is the stem of φυλάσσω. In such cases the verb is classed according to its proper characteristic, notwithstanding the altered characteristic of the present tense.

NOTE.—In the following grammar lessons the student will follow up all references which may be incorporated with the text of the Grammar, and will notice *minutely* the formation of every example furnished. Statements concerning the middle voice or -μι forms are to be omitted, of course, at present.

77. *Future Act.*—Gr. ~~272~~, 273; paradigms, ~~271~~, ~~282~~; synopses, ~~285–296~~. The liquid futures contract according to rules given in Gr. ~~32,~~ 34.

The absence of the subjunctive and imperative in the future is obvious. All that such forms could possibly signify is expressed in other tenses of these moods. For the same reason the future infinitive is rare, and the future optative of little use. Hence the indicative and participle are the forms of this tense usually met in Greek authors.

78. *Aorist Act.*—Gr. ~~280–282~~, omitting the Rem.; paradigms, 272, 283; synopses, 285–290, 293–296 (312 + R. a). Review Gr. ~~268 b,~~ 705, 706.

On both fut. and aor. formation, "Prim. Phil.," cap. v., 1–9, 14.

79. *Exercises on the Future and Aorist Active of Verbs in -ω.*

Ex. 73. κοινὸς ἰατρός σε θεραπεύσει χρόνος. ὥσπερ σὺ κρίνεις τοὺς ἄλλους, οὕτω καὶ σὲ κρινεῖ ὁ θεός. πολὺς

Digitized by Google

*ὕδωρ φθερεῖ τὴν γῆν, μέτριον δὲ ἀφθόνους φύσει τοὺς καρπούς. τὸν Δία πατέρα ἀνδρῶν τε θεῶν τε ὠνόμασαν οἱ ποιηταί. πάντων ποιητῶν μάλιστα Ὅμηρον ἐθαύμασα, δεύτερον δὲ Σοφοκλέα. τοὺς ἄνδρας μᾶλλον ἡ σφετέρα ἀργία ἔσφηλεν[1], ἢ τὸ ἐκείνων θάρσος. οἱ ποιηταὶ ᾄδουσιν ὡς ὁ Κάδμος καὶ ἡ γυνὴ αὐτοῦ Ἁρμονία ὄφεως ἤλλαξαν τύπον. οὐκοῦν ἂν δουλείαν ἀμύναιτε τῇ πατρίδι; ἡμεῖς ἀεὶ σώφρονα καὶ μέτριον βίον ἀσκήσωμεν. οὕτω τὴν Ἀττικὴν γῆν ἐπάτησα. ὁ θεοῖς ἐχθρὸς οὗτος Αἰσχίνης πλανήσει ὑμᾶς τοῖς ῥήμασιν, ὦ Ἀθηναῖοι, καὶ πάντα μᾶλλον λέξει τῶν ἀληθῶν καὶ ἀναγκαίων. μηδὲν ἔστω οὕτω μέγα, ὅ σε ἐκπλήξει μεῖζον ἢ πρέπει. οἱ κακοὶ οὔποτ' εὖ πράξειαν ἄν. τὸ φῶς τόδε ἀνθρώποις ἥδιστον βλέπειν.*

Ex. 74. 1 While he still sees this light of day I will count no mortal happy. 2 Etĕŏclēs and Pŏlyneicēs slew each other. 3 To-morrow Prōtagŏras will interpret the verses of Homer. 4 Aristeides never did an unjust thing. 5 Who would not count him worthy of the greatest honor[2] who saved our city? 6 This man wronged and insulted many whom the state counted worthy of honor. 7 May the time soon come when the Romans will chastise this insolence. 8 Shall we then who are Greeks be slaves to barbarians whom our fathers conquered on this very spot (*lit.* here, on the spot)? 9 The wise and just orator must not counsel the pleasantest, but the best things. 10 Why would you not defend us, O friends? 11 Already the enemy are cutting the trees and carrying off (*ἁρπάζω*) the sheep and the

[1] The irregular verbs can usually be traced, as here, through the index, Gr. 451.

[2] Gr. 578.

Digitized by Google

corn. Let the physician lull the pain to rest with certain leaves and drugs.

80. *Perfect and Pluperfect Act.*—Coarse print of Gr. 318–321; all of 385, 386 a, b; paradigms, 273 (268 b); synopses, 285–289, 290 (319 b, 386 c), 291, 295, 296. On κέκριμαι (κρίνω) see Gr. 433 N.; learn the list.

The impv. perf. is found chiefly in preterite verbs (Gr. 712); or to express a command that something be *decisive* or *permanent*,—cf. Eng. "Begone."

Instances of reduplication are seen in Latin, as *tetendi* from *tendo*; also in Eng. *did* from *do*.

The statement of Gr. 706 is especially true in the subjun. and opt. moods, which are rarely used in the perfect tense.

81. *Second Aorist, and Second Perfect and Pluperfect.*

Besides the common formation of the aorist and perfect, there is another which is found in some of the older verbs, differing from the former much as the old (sometimes fancifully called "the strong") preterite in English differs from the new (the "weak"); e. g., *found*, *broke*, contrasted with *blinded*, *baked*. It is seldom that both forms of the aorist and perfect belong to the same stem; but when this is the case they are either mutually supplementary (Gr. 301, 302, 305), or belong to different periods of the language, or there is usually some difference of meaning—the second aorist and perfect inclining to an intransitive or passive signification. This tendency of the older form to take an intransitive sense is observable in some of the English verbs which possess both forms

Digitized by Google

of the preterite; e. g., *awoke, awaked; hung, hanged; hove, heaved; clove, cleaved.*

Formation, Gr. 383, 387 (on p. 129 only); paradigms, etc., 276, 277; 291 (338), 293 (319 d), 294, (387 b). The second perfect is the regular formation for labial and palatal stems.

The interchange of "hard" vowels spoken of in Gr. 25 can be better understood by remembering that they have all arisen out of an original **a**, which is still found in Sanskrit. Cf. "Prim. Phil.," App. (2), (i).

The advanced student will be interested in now reviewing the formation of the verb in "Prim. Phil.," cap. v., 1–16.

In subsequent

82. *Exercises on Active Voice of Verbs in -ω,* notice the exact relation of thought expressed by the tenses. Consult carefully Gr. 705–708, 714–716.

Ex. 75. *Οὗτος ὡς ἀληθῶς εὐδαιμονήσει ὅστις τὸν σώφρονα βίον τοῦ ἀκρατοῦς ἡδίονα κέκρικε. Κόνων τοὺς Ἕλληνας ἠλευθέρωσε καὶ τὰ τῆς πατρίδος τείχη ὤρθωσεν. οὐδεὶς ἡμᾶς πείσει*[1] *ὡς ὁ τῶν θεῶν βασιλεὺς τὸν ἑαυτοῦ πατέρα ἔδησεν, καὶ τοιαῦτα ἔδρασεν οἷα ἂν οὐδὲ οἱ κάκιστοι τῶν βροτῶν. τοὺς μὲν πολεμίους εἶρξας τῆς πόλεως, ὦ δέσποτα, τὸν δὲ θάνατον τοῦ σοῦ οἴκου οὐκ εἴρξεις. αὐτίκα ὕσει ὁ θεός, ἤδη γὰρ ἐπτήχασιν οἱ ὄρνιθες. φόνον τοῖς τοῦ πατρὸς φονεῦσιν ἤλλαξεν Ὀρέστης. πένητες ἦμεν, ἀλλ᾽ οὔποτε χρήματα οὐδὲ σῖτον ἠτήσαμεν οὐδὲ ἐκλέψαμεν· ταῖς δὲ ἡμετέραις χερσὶ τὰ ἀναγκαῖα πολλῷ πόνῳ ἐλάβομεν*[2]*, μισθὸν τῶν τοῦ σώματος ἔργων. παντὸς μᾶλλον ἡ τῶν τυράννων ὕβρις ἐκίνησε τὸν δῆμον. οὔποτε ὕστερον ἡ μήτηρ τὸ φίλον τέκνον κλινεῖ οὐδὲ*

[1] Gr. 295; [2] 366 b.

Digitized by Google

*κοιμήσει, οὔποτε ἔωθεν ἐγερεῖ. καλλίστοις νόμοις ὁ Σόλων τὴν πόλιν ἐκόσμησεν. Πολυνείκους νεκρὸν Ἀντιγόνη ἔκλεψε καὶ ἔθαψε. τὰ ἐμὰ κέκτησο πάντα. οὐδὲν ἀνθρώποις κέρδος ἄμεινον λαβεῖν νοῦ σοφοῦ.*

Ex. 76. Not even the most terrible winds will shake the rock, nor will anger disturb the soul of the philosopher. Plato and Xĕnŏphanes did not agree with Homer (in) this[1], that the gods would wrong one another and envy men. Those whom the Athenians have enslaved, let us set free. The wise man will not trust to every word, but will examine the proofs. Where we sought pleasure and honor, there we found pain and disgrace. The temperate man will never insult the unfortunate. With such drugs Mēdeiă anointed her gift. O father, do not deprive[2] your son of his fairest hope. May the ambitious orators not have sold the (interests) of their country to the enemy. Where the way was difficult, the asses stumbled less than the horses. When they had done these (things) Alcibiades nodded to the boy, and immediately he brought another larger bowl of wine. The Syracusans obtained great glory when they conquered the Athenians.

Ex. 77. *Ἀντιγόνην, ὅτι τὸν τοῦ ἀδελφοῦ νεκρὸν ἔλουσε καὶ ἐκόσμησεν, ὁ Κρέων ἔκτεινε. οὐχ ἅπαξ ἀλλὰ πολλάκις οἱ Ἀθηναῖοι τοὺς Πέρσας μάχῃ κεκρατήκασι. πολλάκις ἔπταισεν ἡ ὕβρις καὶ ἡ ὀργή. οὔποτε τὴν σοφίαν ἐπώλησεν ὁ Σωκράτης, οὐδὲ μισθὸν ἔλαβε τῆς παιδείας[3]. εἶτα ἔσκηψε τὸ βέλος ὁ Ζεὺς καὶ τοὺς τῶν ἀσεβῶν οἴκους δεινοτάτῳ πυρὶ ἔφλεξεν. τὰ μὲν θεῖα ἐάσομεν, αὐτὰ δὲ τὰ ἀνθρώπινα τίς ποτε τούτων*

[1] Gr. 547 c; [2] 723 a; [3] 578 c.

Digitized by Google

*τῶν σοφιστῶν σαφῶς ἑρμηνεύσει; οὕτως οὖν σκώψει ἀεὶ καὶ ἐλέγξει τοὺς ἄλλους ὁ Σωκράτης, ἡμεῖς δὲ πτήξομεν ἅπαντες καὶ σιγὴν φυλάξομεν; πολλὰ κεκινδυνεύκασι καὶ πολλοῖς πόνοις ὡμιλήκασιν οἱ στρατιῶται, τέλος δὲ νενικήκασι καὶ οἴκαδε ἥκουσι πάλιν. τὸ τῶν Ἑρμῶν ἐμήνυσε τοῖς ἄρχουσιν ὁ Ἀνδοκίδης καὶ τὴν ἑαυτοῦ καὶ τῶν ἄλλων ἀδικίαν ἔφηνεν, ἦσαν δὲ οἳ τὴν αἰτίαν ψευδῆ ἐνόμισαν. οἱ Πλαταιεῖς τὸ κενὸν τοῦ τείχους ξύλοις καὶ λίθοις ἐπλήρωσαν. τὴν Ἰταλίαν ᾤκισαν πρῶτοι Αὔσονες.*

Ex. 78. The engines (*μηχανή*) of the enemy rather frightened than hurt the soldiers. Lycurgus did not fence his city with walls, but with the virtue of the citizens. Let us sacrifice to the divinities such[1] (things) as are (the) custom. Whoever will do just (actions), he shall always everywhere fare well. Alexander crowned the tomb of Achilles. The seers thought it a sign of great evils when Phoebus shook his own sacred island Dēlos. The good (man) should always strive after this most of all, how he shall defend the right (*τὸ δίκαιον*). Such an action neither could the citizens themselves do willingly (*lit.* willing), nor would the rulers allow it. What in-the-world (*ποτέ*) shall we say[2], my friends (*ὦ ἄνδρες*)? for this is a terrible question which Socrates has asked (*lit.* has asked this a terrible thing). He was a youth then and high-minded (*lit.* minded greatly); but his hopes deceived him, and now old age and disease have taken him.

Ex. 79. *μεγάλην ἐλπίδα εἶχον ὡς οἱ πρέσβεις ἤδη τὴν ὁδὸν ἠνύκεσαν. χρόνῳ πέφηνας, ὦ τέκνον, τοῖς μὲν*

[1] Gr. 241; [2] 720 c.

Digitized by Google

*ἐχθροῖς φόβος, τῇ δὲ μητρὶ φῶς ἡλίου λαμπρότερον. οἱ Λακεδαιμόνιοι μάλιστα τῶν στρατηγῶν Βρασίδαν ἐτίμησαν. οἱ μὲν ξένοι ἐπεφεύγεσαν, οἱ δὲ Ἀθηναῖοι ἔτι ἑαυτοῖς ἐπεποίθεσαν[1], καὶ τοσαύτην δύναμιν τῶν πολεμίων μόνοι ἤμυνον. νῦν καιρός ἐστιν, ὦ ἄνδρες, τὰ γὰρ ἄκρα λελοίπασιν οἱ πολέμιοι. οὐκοῦν τοῦτο λέληθέ[2] σε, ὦ θαυμαστότατε, ὅτι οἱ ἡμέτεροι ἔφυγον χθὲς, οἱ δὲ πολέμιοι ἐκράτησαν; νόσῳ καὶ πολέμῳ δεινῶς ἔκαμον οἱ Ἀθηναῖοι. πολλὰς ἂν εὕροις μηχανάς· γυνὴ γὰρ εἶ. ποῖ φύγωμεν: μόνῳ ἰατρῷ τοῦτό ἔξεστιν, ἀπο-κτανεῖν μὲν, ἀπο-θανεῖν δὲ μή.*

Ex. 80. Then first the young soldier dipped his spear in blood. What arts, what contrivances could they not weave? Daedalus invented many wonderful contrivances. I could never love him who slew my father. The envy of Zeus smote the leader, Agamĕmnōn. Orestes cut his locks (*θρίξ*) (as) a sign of grief. Whither hast thou fled, my father? to what hope hast thou again trusted? O foolish slave, none of these things shall escape-the-notice-of your master.

83. *Contracted Tenses of Pure Verbs—Active Voice.*

As already stated, the verbs in *αω*, *εω*, and *οω* suffer contraction in the present and imperfect tenses. The rules for the contractions are given in Gr. 32, 34, 35; 371. Let the student be able to cite the authority, in one of these references, for each contract form of the verb.

Paradigms, Gr. 279–281 (active). Learn to give the inflections double, Gr. 370[2].

[1] Gr. 295; [2] 437, 5.

Digitized by Google

## 84. *Exercises on the Contracted Verbs.*

Ex. 81. *ἀεὶ μὲν ὁ Σωκράτης, τί ἐστιν ἀρετὴ, ἠρώτα, ἐπεὶ δὲ ἄλλοι*[1] *ἄλλας γνώμας ἔφηναν, τέλος Ἀριστοτέλης μετρίαν ψυχῆς ἕξιν ἀρετὴν ὠνόμασεν. ὡς ῥήτωρ σοφὸς, μεγάλοις ῥήμασι μικρὰς γνώμας ἐκόσμει ὁ Γοργίας. Ζεφύρου πνεῦμα κοιμᾷ τὴν τῶν κυμάτων ὀργήν. Οἱ Ἀθηναῖοι νικῶεν τῇ μάχῃ καὶ τῆς πόλεως*[2] *κρατοῖεν. Νικίαν καὶ τοὺς στρατιώτας πάντα ἤδη πανταχόθεν ἐλύπει. τὴν δίκην καὶ τὰ θεῖα πάντα ἐπάτουν οἱ ἀσεβέστατοι. πέντε καὶ εἴκοσι ναῦς πληροῦσιν οἱ στρατηγοὶ καὶ πλέουσιν*[3] *οἴκαδε. τέως μὲν εὐδαιμόνως ἔζη*[4] *ὁ Κροῖσος καὶ τὴν ἑαυτοῦ γῆν ᾤκει, ἔπειτα θεῶν φθόνος ἔλαβεν αὐτόν. οἱ ποιηταὶ λέγουσιν ὅτι πάντων μάλιστα ἀλλήλους ἐφιλείτην Πυλάδης καὶ Ὀρέστης. ὦ παῖδες Ἑλλήνων, ἴτε, ἐλευθεροῦτε πατρίδα, παῖδας, γυναῖκας. τίς οὐκ ἂν τῆς μεγίστης τιμῆς τοῦτον ἀξιοῖ ὃς τὴν πόλιν ἔσωσεν; οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλω.*

Ex. 82. / We ask justice, not pity; our pay, not a gift. ɣ The Spartans must neither flee themselves, nor allow others (to flee). δ We should count worthy of honor those who honor old-age. ε Thence flow many springs of pure water. ζ All the young among (*lit.* of) the Athenians were then absolutely breathing fire. η We all seek happiness, but only he who practices virtue is truly happy. θ Cimōn, the son of Miltiades, was freeing those whom the Persians had enslaved. ι Some of the philosophers say that the blood, others that the breath, is that with which we think (*φρονέω*); but the best agree with Plato, that (*ὡς*)[5] the soul is no part of the body, but something divine and immortal, which inhabits and moves the whole body.

[1] Gr. 881; [2] 581; [3] 426, 8; 371 b; [4] 371 c. [5] Why better than *ὅτι*?

Digitized by Google

## XV. Verbs in -ω.

### Passive Voice.—Gr. 264 a, 693.

### 85. *Formation of Tenses.*

The tenses of the passive voice, as those of the active, are all formed from the verb-stem; but as the same modifications of the verb-stem appear in several of the tenses, it is convenient to consider these modifications to be made once for all in some one tense, and to present the allied tenses as if formed from this; e. g., the pres. pass. from the pres. act., the perf. pass. from the perf. act., etc.

Middle and passive endings, Gr. 354–363 (687).

86. *Formation of pres. and impf. mid.-pass.*, Gr. 369, 270; synopses, 290–296.

*Formation of perf. and plup. mid.-pass.*, Gr. 284, 388, 389, ~~301–303~~; synopses, Gr. 285–287, ~~288~~ (~~390~~), ~~290–296~~.

*Formation of aor. and fut. pass.*, Gr. 264 a, 275, ~~278~~, ~~395–397~~; synopses, ~~285–296~~.

*Formation of the fut. perf.*, Gr. 394, 274; synopses, 285, 287, 289, 292, 293.

### 87. *Exercises on the Passive of Verbs in -ω.*

Ex. 83. *τοῖς τῶν ἄλλων κακοῖς παιδευόμεθα. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν, οἱ δε παλαίτεροι σοφοὶ ὠνομάσθησαν. οὗτοι δικαίως ἀνδρειότατοι κρίνονται, οἳ τά τε δεινὰ καὶ ἡδέα σαφέστατα γιγνώσκουσι. ἑκάστῳ τῶν πολιτῶν τὸ ἴδιον ἔργον ἐτάχθη*[1]. *τῇ σῇ ἀρετῇ καὶ τῇ σῇ φρονήσει σεσώσμεθα, ὦ βασιλεῦ, πάντων ἃ πέπρακται*[2] *τὴν χάριν σοὶ ἔχομεν ἅπαντες. τίνες ἐκείνων δικαιότερον πᾶσι τοῖς Ἕλλησι μεμίσηνται;*

[1] Gr. 428, 9; [2] 428, 6.

Digitized by Google

*οὐχ ὅστις πλεῖστα, ἀλλ' ὃς τὰ βέλτιστα λέγει θαυμασθήσεται. ἐπεὶ τῇ σάλπιγγι ἐσημάνθη, εὐθὺς ἤλαυνον οἱ ἱππεῖς, οἱ δὲ ἄλλοι ὡς τάχιστα δρόμῳ ἔβαινον. τότε δὴ κεκλείσεται ἡ θύρα. ἡ τῶν Συρακοσίων πόλις μεγάλοις λιμέσιν ἐκεκόσμητο.*

Ex. 84. He[1] who always tells the truth will always be trusted. The whole race of our ancient masters has been destroyed. Let the enemy be pursued in all directions. The brave will remain there where they have been placed, and will never leave their ranks. Men are often more injured by evil counsel than by weakness or cowardice. This is the place where Sophoclēs is buried (*perf.*). The occasion was such as shows who have been best educated, and who are the wisest and bravest. Of the Grecian poets, Homer and Aeschylus and Sophoclēs are most admired. Of the cities of Sicily, Naxŏs was first founded by the Chalcidians (Χαλκιδεύς), and afterward Syracuse by the Corinthians. Whatever your friend will command shall be (*lit.* have been) done.

Ex. 85. *τότε πρῶτον τὰ ἡμέτερα δόρατα συγγενεῖ αἵματι ἐβάφη. ἐνταῦθα πολλὰ μὲν χρήματα καὶ ἱμάτια ἐκλάπη*[2]*, πολλὰ δὲ καὶ ἐφθάρη*[3] *ἁπλῶς. οὔποτε ἐκεῖνος κακὸς φανήσεται. ἀμφοτέρωθεν μάτην*[3] *ἐρρίφησαν οἱ λόγοι. πάντες κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα. ἥξει ποτὲ χρόνος, ἐπεὶ οἱ νῦν κάλλιστοι καὶ κράτιστοι πάντες τάφῳ κρυβήσονται. οὐ σοὶ μόνῃ βροτῶν ἄχος ἐφάνη, τέκνον. ὁ μὲν οὖν Ἰουδαῖος τὰ ῥήματα, ἃ ἐνθάδε ἐγράφη, ἑρμηνεύει, καὶ τῷ βασιλεῖ ὅπως αὐτὸς πράξει ὕστερον ἀγορεύει.*

[1] Gr. 810 a; [2] 334; [3] 552.

Digitized by Google

Ex. 86. The wretched Olynthians were scattered everywhere from home. He who injures others will be injured himself. At length thou didst appear (*lit.* wast shown[1]), O dearest light of golden day. When the youth was already all but (*ὅσον οὐ*) winning, he was tripped up, and the slower runner obtained the prize. When he was seized, the figure of Prōteús was often changed; at-one-time he appeared a bull, at-another a dog, at-another a bird. They who were nourished by the same mother are now most hostile to each other. No one knows where the great leader was buried.

88. Contracted verbs, mid.-pass. voice, Gr. 279–281.

89. *Exercises on the Contracted Verbs. Passive Voice.*

Ex. 87. *Τὸ μὲν πάλαι ἔργον ἠσκεῖτο, νῦν δὲ λόγος. οἵπερ χθὲς ἐκράτουν, σήμερον κρατοῦνται, αὔριον δὲ ἴσως κρατήσουσι πάλιν. ὁ μὲν πένης οἰκτείρεται, ὁ δὲ πλούσιος φθονεῖται. τοῖς τῶν φίλων λόγοις οἱ ἀγαθοὶ νικῶνται. φιλοῦνται μὲν οἱ τοὺς ἄλλους φιλοῦσι, μισοῦνται δὲ οἱ μισοῦσιν. ἣν νῦν Σικελίαν καλοῦμεν, πρότερον Τρινακρία ἐκαλεῖτο. τοῖς Λακεδαιμονίοις ἀνδρεία φρονήσεως μᾶλλον ἐτιμᾶτο καὶ ἐθαυμάζετο. οὐχ ἡμεῖς ἀδικούμεθα, ἀλλὰ ἡ πόλις ἀδικεῖται καὶ ὑβρίζεταί γε, ἧς πρέσβεις ἥκομεν ἐνθάδε. δικαίως ὑμεῖς, ὦ Ἀθηναῖοι, τῆς καλλίστης τιμῆς ἠξιοῦσθε, οἵ γε τοιαῦτα ἔργα ἐδράσατε καὶ δουλείαν ἠμύνατε τῇ Ἑλλάδι. τῆς σῆς βουλῆς μήποτε στερηθείημεν. πολλοῖς οὐκ ἤρκεσε ζῆν ἡδέως. ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.*

Ex. 88. He who loves others always is, and should be, loved himself. Many are conquered more from

[1] Gr. 291, 414.

Digitized by Google

their own folly than from the courage or wisdom of their enemies. Italia was formerly called Ausŏnia. Not the unjust but the just must at last receive the prize and be crowned. All things are sold at Athens; corn and sheep and wine and oil, and the voice of Aeschines. Since every vacuum (*κενόν*) is immediately filled up, the ancients said that a vacuum is[1] hateful to nature. Then (*ἄρα*) envy is agreed by us (to be) a disease of the mind and a cause of pain to him who envies another. At Athens there was then great fear of sedition and revolution (*πράγματα νεώτερα*); all (things) were being moved and disturbed.

## XVI. Middle Voice.

### 90. *Different Uses of the Middle.*

The Greek verb has a third voice resembling the passive in many of its inflections; which is called the middle voice, as it partakes of the nature of both the others, Gr. 687–690.

Besides these principal uses, the middle has other idiomatic uses which must be learned by observation. In general, it may be said that the middle differs from the active, as it implies an interest in the action on the part of the agent, and thus gives a *subjective* character to what in the active is *objective*. Thus *ὁρίζω* is strictly "I limit by outward act" = "I mark out," but the middle *ὁρίζομαι* is "I limit to myself mentally" = "I define." In many cases, however, it is mere matter of usage whether the active or middle should be employed; just as in other cases it is difficult to decide whether the word employed is to be

[1] Gr. 731 a.

Digitized by Google

considered a middle or a passive. Several verbs have no middle voice, but supply its place by the active with the reflexive pronoun.

We find something analogous to the middle in the use of several Latin passives, such as *vertor*, I turn myself; *fallor*, I deceive myself; *lavor*, I bathe. It has even been maintained that this was the original force of the passive both in Latin and Greek, and that the common passive use is merely derivative, as in the case of the French and German reflexive verbs. Compare such phrases as "se manger," "se trouver," "se faire," "sich freuen." Cf. "Prim. Phil.," cap. v., 25–28.

91. *Aorist and Future of the Middle.*

The only forms peculiar to the middle voice in Greek are those for the aorist and future, and even the future is often used with a passive signification, Gr. 412 b. The present, imperfect, perfect, and pluperfect are the same in the middle as in the passive, Gr. 264 a.

Formation, Gr. 372, 373, 380–383; 271, 272, 282, 283. Synopses, Gr. 286, 288, 290, 296.

92. *Exercises on the Middle Voice.*

Ex. 89. *τοιαῦτα ἐβούλευσεν ὁ Φωκίων, ὕστερον δὲ καὶ οἱ ἄλλοι ἐβουλεύοντο καὶ οὐδαμῶς ἐπείθοντο αὐτῷ. ἡμεῖς μὲν ἔωθεν ἐστειλάμεθα, οἱ δὲ πολέμιοι, ὡς ἔμαθον τὴν ὁδὸν, καὶ αὐτοὶ οὐδὲν ἧσσον ἐτάξαντο. πῶς γὰρ οὐκ ἀδικώτατος εἶ, ὃς νέαν καὶ καλὴν γέρων ἄγει; πόλεμον αἱρόμεθα*[1]*, ὦ ἄνδρες, δεινότατον καὶ μέγιστον καὶ οὐχ οἷον τὸ πρὶν ἡρόμεθα*[1]*. τίνα μᾶλλον τούτου στρατηγὸν αἱρησόμεθα ὃς τὰ τῆς πόλεως ἡμῖν ὤρθωσε; ὅστις*

[1] Gr. 382 R. a.



Digitized by Google

*ἄρα τοὺς πολίτας δουλώσεται καὶ ὡς ἀληθῶς τύραννος φανεῖται, τοῦτον ὑμεῖς μακάριον νομιεῖτε*[1]. *οὕτως οὖν πάνυ ἐκρατήθησαν τότε οἱ Ἀθηναῖοι, ὕστερον δὲ οὐ πολὺ τὴν ἀρχὴν ἐκομίσαντο πάλιν. ἄξιον μισθὸν φέρεσθε τῆς πρὶν ἀργίας τε καὶ δειλίας. αἰτεῖτε καὶ οὐ λαμβάνετε ὅτι κακῶς αἰτεῖσθε. ὦ πάντων ἀθλιώτατε, ὃς τοὺς μὲν ἐχθροὺς εὖ ποιεῖς*[2], *τοὺς δὲ φίλους αὖ ἐχθίστους πεποίησαι. ἀεὶ μέν, ὦ Πολύκρατες, τὸν φθόνον ὡς ἀνὴρ σώφρων ἐφυλάξω, τὴν δὲ μοῖραν ὅμως οὐδεὶς βροτῶν πέφευγε. ἐνταῦθα οἱ μὲν Ἀργεῖοι οἴκαδε ἐτρέποντο, οἱ δὲ Ἀθηναῖοι ἔμενον ἔτι καὶ τοὺς βαρβάρους ἐτρέψαντο.*

Ex. 90. The goddess clung to the knees of Vulcan and entreated a gift. Why should Charmides have his son taught (to be) a good horseman, but not a good citizen? He is such an one as would reverence neither his parents nor his king, but love and admire himself alone. He has never tasted true pleasure who has not shunned pleasure. The horsemen were next (*lit.* held themselves) to the hoplites. When we (had) bathed and anointed we began our dinner; but as soon as we tasted the wine which the barbarians brought, immediately we were all falling asleep. Anytus and Mĕlētus indicted Socrates, and persuaded the people that he was (*lit.* is[3]) worthy of death[4]. Prŏmētheŭs was always benefiting mortals, but he could only procure pains and toils for himself (as) a reward for his humane disposition. The Syrians do not even yet forget the death of Adonis (st. *Αδωνιδ*), but still even now bewail him. We must ransom our friends whom the enemy are guarding, and at the same time let us recover the dead bodies. Iphicratēs hired the army

[1] Gr. 376; [2] 544 a; [3] or Gr. 731 a; [4] 584 e.

Digitized by Google

of Charidēmus, for this Charidēmus used to let-out himself and his soldiers. The Syracusans esteemed their victory a great thing and crowned themselves, for before they were afraid of the Athenians.

### 93. *Exercises in Deponent*[1] *Verbs.*

Ex. 91. *Δικαίως τούτους λυπηροτάτους ἡγούμεθα, οἵτινες τοὺς ἄλλους αἰτιῶνται ἀεί, τῶν δὲ σφετέρων ἁμαρτιῶν λανθάνονται. πάντως σοὶ χαριεῖται ὁ βασιλεύς, τῷ σῷ γὰρ πατρὶ ἰάθη[2] ποτέ. ἐπειδὴ τὴν θάλασσαν ἐθεάσαντο, εὐθὺς ἤσθησαν θαυμαστῶς καὶ ἠσπάσαντο ἀλλήλους ἅπαντες. οὐκ ἐβιάσθην ἀλλὰ ἑκὼν εἰπόμην καὶ ἐχαριζόμην τῷ ἀνθρώπῳ. ποίους βροτοὺς ἐθεασάμεθα τότε, ὦ φίλε, πανταχῇ γὰρ ἐστρέφοντο καὶ ἤλλοντο[3] καὶ πᾶν σχῆμα ἐμιμοῦντο[4] τοῖς σώμασιν. σχεδὸν γὰρ πάντες οἱ ῥήτορες ἀδίκως τῇ τέχνῃ ἐχρῶντο[5], ὅμως δὲ οὐ τὴν τέχνην ἐμέμψαντο ἀλλ' αὐτοὺς τοὺς ἀνθρώπους οἱ ὡς ἀληθῶς φιλόσοφοι. πολλὰ ἄδικα καὶ ἀσεβῆ εἴργαστο ὁ ἀνὴρ ἐκεῖνος. πλείονα καὶ θαυμαστότερα ἔργα οἱ νῦν ἢ οἱ πρότερον εἰργασμένοι εἰσίν. τῷ μὲν Εὐριπίδῃ τὰ μὲν καλῶς εἴργασται τῶν δραμάτων, τὰ δὲ κακῶς, τοῦ δὲ Σοφοκλέους πάντα κάλλιστά ἐστιν.*

Ex. 92. They never blamed themselves, but always thought the state or the laws or the rulers the cause of their own errors and troubles. There are those who think the gods harsh and terrible, and so pray to them as to enemies from fear; but there are those who think them kind and gracious, and pray to them piously as to wise and powerful friends. Men naturally follow and imitate their superiors, and lead and force their inferiors. We not only use our senses,

[1] Gr. 413, 692; [2] 415; [3] 382 R. a; [4] 415; [5] 335 Exc., 371 c.

Digitized by Google

but we also enjoy their use. The enemy were reckoned (to be) not less than 10,000 hoplites. When he had reckoned(up) all the evils of life, the wretched man prayed[1] to the gods (for) death. [Whether] is he worthy of greater punishment who forced the citizens or he who bribed them (*lit.* was persuading by money)? I never enjoyed anything more than this spectacle. In vain have we used sacrifices and prayed to the gods; they favor the enemy and do not hear our prayers.

## XVII. Verbs in -μι.—Gr. 403.

94. The verbs in -μι are comparatively few in number; but they belong to the most ancient roots, and for this and other reasons are considered to preserve the oldest forms of the Greek verbal inflections. Compare the Latin verbs *sum* and *inquam*, and Eng. *am*.

### *Formation of Tenses.*

95. The verbs in -μι differ from verbs in -ω in the pres., impf., and 2d aor., Gr. ~~399.~~

On formation of ἵστημι (στα), τίθημι (θε), ἵημι (ἑ), Gr. 332; δείκνυμι, κεράννυμι, 407. Cf. also Gr. 336.

For other peculiarities, Gr. ~~400–402~~ can be consulted.

The tenses which follow the ω conjugation are formed from the verbal stem regularly, thus:

*st.* στα (στάω), fut. στήσω.
*st.* θε (θέω), fut. θήσω.
*st.* δο (δόω), fut. δώσω.
*st.* δεικ (δείκω), fut. δείξω.

[1] Gr. 547 d, 555.

Digitized by Google

Even in tenses which properly belong to the conjugation in -μι we occasionally meet with forms which belong to the conjugation in -ω, as if from τιθέω, etc.

96. Paradigms, active only, Gr. 297–300, 301–304.

For διδούς, Gr. 156 Exc. b; for tenses which follow the -ω conjugation, Gr. 403, 2, 4, 5.

The shortening of the vowel in the dual and pl. of the 2d aor. (ἔθετον, ἔδοτον) is irregular, Gr. 401 n. As δείκνυμι has no 2d aor., the irregular ἔφυν (or ἔδυν, Gr. 408, 16) from pres. φύω may be given as an example of the 2d aor. in υ. With regard to their meaning, ἔστην and ἔφυν are examples of the intransitive force of the 2d aor., *I stood, I grew* or *was born;* while the 1st aor. retains the transitive sense, ἔστησα, *I placed*, ἔφυσα, *I produced*. In both verbs the perfect and pluperfect have the intransitive force[1], ἕστηκα, *I have taken my stand, I stand*, εἱστήκειν, *I stood;* πέφυκα, *I am by nature*. The aspirate of ἕστηκα represents the reduplication (σε-στηκα), contrary to Gr. 319 Exc. b. Besides the regular inflections of the perf. we find a shorter form used for the dual and pl. of ἵστημι and some other verbs, viz.: d. ἕστᾶτον, pl. ἕστᾶμεν, ἕστᾶτε, ἑστᾶσι, and plup. ἕστᾶσαν for ἑστήκεσαν, Gr. 409 (305).

97. Paradigms, mid. and pass., Gr. 297–302.

For tenses following conjugations in -ω, Gr. 403, 2, 4, 5.

The stem-vowel is irregularly shortened in the perfects ἕσταμαι, δέδομαι (act. ἕστηκα, δέδωκα), and in the aor. ἐτέθην (perf. τέθειμαι). The θ of the verbal stem is replaced by τ in ἐ-τέ-θην for ἐ-θε-θην, Gr. 65 + c.

[1] Gr. 416, 1 and 3.

Digitized by Google

### 98. *Exercises on the Verbs in -μι.*

Ex. 93. *σοφωτάτους νόμους ἐθέτην Μίνως καὶ Λυκοῦργος. οἱ Πλαταιεῖς ἐκράτησαν τῇ μάχῃ καὶ τρόπαιον ἔστησαν. οἱ Φοίνικες ἑκόντες ἑαυτοὺς Πέρσαις ἐδεδώκεσαν. τῶν Ἑλληνικῶν πόλεων πρώτη ἡ τῶν Ἀθηναίων νόμους ἔθετο. Μήδεια Ἰάσονι φάρμακον ἔδωκεν ᾧ τήν τε ἀσπίδα καὶ τὸ σῶμα ἔχρισεν. οὐχ οἱ ἄνθρωποι ἀλλ' οἱ θεοὶ τοῖς ἀνθρώποις τοὺς τῶν πόλεων νόμους τεθείκασιν. οἱ θεοὶ νίκην ἡμῖν διδόασιν. ἀνδρὸς νοῦν οἶνος ἔδειξεν. ὅσα ὑμεῖς δίδοτε, ἡδέως ἐγὼ δέχομαι. Ἡράκλειτος ἔλεγεν ὅτι οὐδέποτε οὐδὲν ἕστηκεν ἀλλ' ἀεὶ πάντα κινεῖται καὶ ῥεῖ. ἐνταῦθα ἔστημεν καὶ ἐθεασάμεθα τὴν μάχην. τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοῖς δὲ νόμοις πείθου. μὴ θῆσθε νόμον μηδένα, μηδὲ βουλεύεσθε ἔτι, ἀλλ' εὐθὺς τοὺς πολεμίους ἀμύνασθε.*

Ex. 94. Zeus appoints (*τίθημι*) all things as is best. Minōs laid-down for the Cretans laws which his father Zeus had given him. He who orders (*lit.* inhabits) his own house well, must also settle well the affairs of the state. Many account the pleasures of the belly (the) measure of happiness. Agēsilaus set-up (*mid.*) a trophy when he (had) put-to-flight the enemy. I wish the trumpets would give the signal of battle. Prŏmētheús the (son) of Iapĕtús steals and gives to mortals the fire of the gods. These barbarians shall not even show the way or give water to any stranger. How could he put right (*εὖ*) the affairs of the state, who has not even ordered his own house right?

Ex. 95. *ἵππους ἔζευξε πρῶτος Ἐριχθόνιος. ἡ αἰδὼς μέγα βλάπτει καὶ μέγα ὀνίνησι τοὺς ἀνθρώπους. πάντες ἃ ἐπίστανται ῥᾷστά τε καὶ τάχιστα καὶ κάλλιστα καὶ*

Digitized by Google

*ἥδιστα ἐργάζονται. ἦν αὐτὸς οὐκ ἔχει, πῶς ἑτέρῳ δώσει ἀλήθειαν ὁ σοφιστής; ὕδωρ οὐ μίγνυται ἐλαίῳ, οὐδὲ τῷ ψευδεῖ τὸ ἁπλοῦν. ὅπου οἱ πολῖται δίκαιοι, καὶ οἱ νόμοι δίκαιοι τεθήσονται, οἱ δὲ ἄδικοι ἄνθρωποι καὶ τοὺς νόμους θήσονται ἀδίκους. αἱ δὲ θεῖαι ἐκεῖναι σφαῖραι στρέφονται ἀεί, καὶ ὅλαι ἑστᾶσί τε ἅμα καὶ κινοῦνται. τὰς ψυχὰς τῶν πολιτῶν φόβων ἐπίμπλασαν οἱ τῶν μάντεων λόγοι. λόγος ἐστὶν ὡς αἱ Σειρῆνες καλλίστην φωνὴν ἱᾶσι καὶ φθείρουσι τοὺς βροτούς. τοῖς βροτοῖς ἀεὶ λύπαις κεράννυνται ἡδοναί. Τισσαφέρνης, ἃ ὤμοσε*[1]*, εὐθὺς ἐψεύσατο. ὀλώλαμεν*[2]*, ὦ φίλαι, οὐδὲ μίαν ἔτι ἐλπίδα ἔχομεν. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δὲ ἄλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακός. γυναικὶ ἄρχειν οὐ δίδωσιν ἡ φύσις.*

Ex. 96. Not only the water but even the wine was being frozen with the cold. There are (things) which can (*lit.* could) be more easily broken than bent. Let the children strew the way with roses and other flowers. Disease and pain will one day (*ποτέ*) extinguish that insolence of youth. This too is a proof that he is not strong, (*lit.* for) he does not eat his food with pleasure (*ἡδέως*). When I was strong, O Athenians, said Nicias, I helped you much; but now disease and pain are wasting (*φθείρω*) my strength, and I must lie here altogether weak and helpless. Since the general does not give us what is just, we will all go home (*adv.*). Know this, then, that the gods will destroy him who has broken the oaths which he swore. In Thĕaetētus, spirit and intellect and passion were finely mixed.

[1] Gr. 442, 9; [2] 442, 8.

Digitized by Google

## XVIII. Irregular Verbs in -ω.

### 99. *Classification of Irregularities.*

As it has been already remarked, the more common a word is, the more liable it is to contract irregularities—results of that *negligence* which familiarity tolerates—whether it be Greek, Latin, or English. Accordingly the Greek irregular verbs are those verbs which will be most frequently met with in reading Greek authors, and for this reason they deserve especial attention. All forms or uses of the verb which could not be arrived at by the rules given hitherto, are here reckoned as irregular. These irregularities, of many of which we have already had examples, may be classified under four heads:

I. Irregularities of meaning, Gr. 412–416.

II. Irregularities of inflection, Gr. 319 N., 321, 342, 408, 419.

III. Irregularities arising from the alteration of the stem, Gr. 325–332.

IV. Irregularities arising from the employment of more than one stem, Gr. 333.

The third head embraces, besides those referred to above, the following:

1. Change of stem by *metathesis*, Gr. 340, as *μολ*, 2d aor. *ἔμολον*, becomes *βλο* (for *μλο*, Gr. 53 D) in pres. *βλώ-σκω*. Cf. L. *sper(n)-o*, *spre-vi*.

2. Change of stem by *syncope*, Gr. 339.

3. Change of stem-vowel: in 2d aor., as *st. τρεπ*, 2d aor. *ἔτραπον*, Gr. 334 a; in fut., as *st. λαθ*, fut. *λήσω*, Gr. 326[3]; in perf., as *st. πεμπ*, perf. *πέπομφα*, Gr. 334.

Digitized by Google

4. Addition of ε to verbal stem: in fut., as *st.* *βουλ(ε)*, pres. *βούλομαι*, fut. *βουλ-ήσομαι*; in perf., as *st.* *νέμ(ε)*, pres. *νέμω*, perf. *νενέμ-ηκα*, Gr. 331[2]. For similar wavering between vowel and consonant stems compare L. *fulg(e)o*, *fulsi*, *fulgēre* or *fulgĕre*; *or(i)or*, *orĭtur*, *orīri*.

100. *Exercises on the Irregular Verbs.*

Ex. 97. *οἱ Τυνδαρίδαι*[1], *Κάστωρ καὶ Πολυδεύκης, Διόσκουροι ἐκλήθησαν*[2]. *δίκαια πείσεται*[3] *ὃς δίκαια δράσει. ἕκαστος οὐ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγένηται, ἀλλὰ καὶ τῇ πατρίδι. τῶν νόσων πολλὰ φάρμακα τοῖς ἰατροῖς εὕρηται. εἰσὶν οἳ ἀγνοίᾳ οὐδὲ τὰ δεινὰ δεδίασιν*[4]. *Θεόπομπός φησιν, ὅτι οὔποτε Εὐρώπη τοιοῦτον ἄνδρα ἐνήνοχε*[5] *οἷος ἦν Φίλιππος ὁ Ἀλεξάνδρου πατήρ. ὃς σήμερον θάνατον πέφευγεν, αὔριον οὐ φεύξεται. ἀνάξιος ἄνθρωπος ἐπεὶ ἀρχῆς ἔτυχεν οὐ μετρίως τὴν τύχην ἤνεγκε*[6]. *πένης ποτὲ ἔζη οὗτος ἐνθάδε, νῦν δὲ τέθνηκε καὶ ἴσα εἴληφεν*[6] *ἐκεῖ τῷ μεγίστῳ βασιλεῖ. πολλάκις ἀνόητος νεανίας γέρων ἐγένετο σώφρων, ὃν δὲ οὐδὲ τὸ γῆρας ἐδίδαξεν, τοῦτον ὡς ἔοικεν ἀνοητότατον ἡγησόμεθα. τῶν προτέρων πόνων ἡδέως μεμνήμεθα, τῶν δὲ ἡδονῶν πολλάκις λυπηρὰ ἐγένετο ἡ μνήμη. τῷ Φιλίππῳ οὐχ ὅπλοις μᾶλλον ἢ χρυσῷ ἡ ἀρχὴ ηὐξήθη*[7]. *Ὀρέστην, ὅτι τὴν μητέρα Κλυταιμνήστραν ἐτίσατο, αἱ Εὐμενίδες ἤλασαν καὶ ἐδίωξαν.*

Ex. 98. Clytaemnēstra paid the penalty for (*lit.* of) the murder of her husband, Agamemnon. The truly philosophic (man) will bear the evils of life more easily than others. The Athenians fought with the Corinthians, and took five ships and injured (*τιτρώσκω*) many. When Alcibiades was once wounded in battle,

[1] Gr. 466, I.; [2] 420, 5; [3] 447, 13; [4] 409, 5; [5] 450, 6; [6] 319 e; [7] 436, 3.

Digitized by Google

Socrates did not leave him, but brought-him-safe (*lit.* saved him) home (*adv.*). He who is-intimate-with (*χράομαι*) fools must be called a fool. When he had taken and drunk the poison, Socrates covered (*mid.*) his head with his cloak. The generals sailed where the hostile triremes were; but when the sailors saw the number of the ships and perceived that they (i. e., the men) were Athenians, they had no longer any care (*impers.*) for honor (*ἀρετή*), but immediately turned (*pass.*) and fled. He who is truly noble always remembers the benefits he has received (*lit.* what he has suffered well) and is grateful (*lit.* owes a favor), but he has soon forgotten the benefits which he has conferred (*lit.* done well).

Ex. 99. *ἐνταῦθα τῷ φόβῳ καὶ τῇ λύπῃ οὔτε ὕπνου ἐλάγχανον ἔτι οὔτε σίτου οἱ τλήμονες. τίς γὰρ οὐκ οἶδεν ὅτι τῶν ἀνθρώπων τούτοις ὅσοι νῦν ἔτι ζῶσιν ἀεὶ φθόνος γίγνεται ἢ πλείων ἢ ἐλάσσων, ὅσοι δὲ ἤδη τεθνᾶσι*[1] *τούτους οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἔτι μισεῖ. ὃς δίκαια δράσει τῶν θεῶν φίλων τεύξεται*[2]*. πρῶτος τῶν Ἑλλήνων Πυθαγόρας εἶπεν ὅτι τὸ μὲν σῶμα τεθνήξεται*[3]*, ἡ δὲ ψυχὴ οἰχήσεται ἀθάνατος καὶ ἀγήρως. κρατῆρος σχῆμα ἔχει τὸ ὄρος ὅθεν πῦρ ἐῤῥώγε πολλάκις, τότε δὲ καὶ ποταμός τις πυρὸς ἐῤῥύη*[4] *καὶ πόλεις τινὰς ἔφθειρεν, ὁ δὲ σῖτος*[5] *ἐκαύθη*[6] *καὶ τὰ δένδρα. ὑμεῖς μέν, ὦ Λακεδαιμόνιοι, μέλλετε ἀεὶ καὶ σκοπεῖσθε, οἱ δὲ πολέμιοι, εὖ οἶδ' ὅτι οὐ μελλήσουσιν ἀλλὰ φθήσονται ὑμᾶς ὡς καὶ πρότερον. κακῶς γηράσει ὃς αὐτὸς οὐκ ᾐδέσθη τοὺς πρεσβυτέρους. οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφὸς, ὡς ὑμᾶς ἡγοῦμαι δεξιούς. τίνι ἄν τις μᾶλλον ἢ τῷ δικαίῳ πιστεύσειεν ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας;*

[1] Gr. 409, 4; [2] 437, 8; [3] 444, 4 a; [4] 426, 5 a; [5] 200; [6] 434, 1.

Digitized by Google

Ex. 100. It was dark (*lit.* darkness), and the river flowed strong (πολύς). He will never swim who fears the water. The bird took the food in her mouth and flew, as she was accustomed, thither where she had left her young. This has been rightly said, that ungrateful deeds of friends bite the heart more keenly than the serpent's tooth the body. The messenger whom we had sent ran more quickly than the horseman, and came first to-Athens. May the Athenians, as is fitting, always bewail him who is buried here; for to none could the city ever owe greater thanks. Thus was the fire of the gods stolen by Prometheús. Xanthippē, whom Socrates married, was the most shrewish (χαλεπός) of women. He must be a fool who laughs and does not know why he laughed.

Ex. 101. *χρόνῳ ἔμολες, ὦ παῖ Ἀγαμέμνονος, ἥδιστον φάος*[1] *ἀδελφῇ, τοῖς δὲ πολεμίοις θανάτου δεινότερον σκότον ἤγαγες*[2]. *ἦ γὰρ σοὶ ἵξεται ὄνειδος, ὦ δέσποτα, ἐπεὶ οἱ μὲν φίλοι μαχοῦνται καὶ κάλλιστα ἔργα τελοῦσιν, σὺ δὲ ὃν γε ἥκιστα ἐχρῆν μόνος οἴκοι μενεῖς. ἤδη τὴν ὑστάτην ὁδὸν βέβηκεν ἡ τάλαινα καὶ οὐκέτι ἔστιν. τὰ Σόλωνος ποιήματα, ἕως ἡμεῖς πιόμεθα*[3]*, οἱ παῖδες ᾄσονται. πολλὴν χάριν ἔσχομεν τοῖς ἀνέμοις οἳ τέως ἔπνευσαν ἕως αἱ νῆες οἴκαδε ἦλθον. συγγενὲς αἷμα ἐπεὶ ἅπαξ ἐχύθη*[4]*, οὐδέποτε ἐπαύσθη ἡ ἄτη ἀλλ' ἀεὶ νέῳ αἵματι ἐτράφη*[5]*. ἐμοὶ μὲν οὕτω δέδοκται, ὅμως δὲ, ἅπερ ἐκεῖνος βουλήσεται, τοιαῦτα πεπράξεται. πολὺν, οἶμαι, γέλωτα ὀφλήσεις, ὦ φίλε, ὅτε σε ἡ γυνὴ οἴκαδε ἔλξει ἄκοντα. ἐνταῦθα πολὺ μᾶλλον ἐγηγερμένοι*[6] *ἦσαν οἱ Συρακόσιοι ἐπεὶ τὸν Γύλιππον εἶδον. πῶς ἂν σοὶ ταῦτα δοίημεν ἃ αὐτοὶ οὐκ ἔχομεν;*

[1] Old form of φῶς; [2] Gr. 424, 1; [3] 435, 4; [4] 426, 6; [5] 334; [6] 451.

Digitized by Google

Ex. 102. While he lived and breathed, his enemies indeed were silent and his friends lacked nothing; but when he died, immediately both *they* rejoiced and dared such things as (they had) never (done) before, and we are prostrate (*lit.* have fallen). Zeus himself has assigned to mortals their lives, to each such as he willed. Here where we stand, Epameinōndas fell. It has been well said that great painters and sculptors have generally been dissatisfied with their own work (*lit.* that as many as molded or painted any of the great works, for the most part did not themselves please themselves); for they imitated something greater and more divine which they contemplated in their minds. Some hit the mark (*lit.* aim), some missed. The oaks are cut whose shade was so pleasant formerly. A certain youth inquired of his father, "Why has Diŏgĕnes been thus pelted with stones, while (δέ) the other philosophers are honored?" and he (ὁ δέ) said, "Because a dog's life suffices Diogenes, he is both called Dog, and many use him as a dog."

## XIX. Prepositions.

### 101. *Uses of the Cases in Reference to Space and Time.*

As the prepositions according to their original nature are adverbs which are prefixed to the different cases in order to define more closely the sense in which they are used, it is necessary to have some knowledge of the uses of the cases in reference to place before the force of the prepositions can be understood.—Gr. 614, 615, 617.

To understand the various functions of the cases, however, it must be remembered that the genitive

Digitized by Google

*form* contains two cases and the dative three[1]; also that there is in every case a tendency toward a looser or freer use—the last step in this path being the adverbial use.

There is so close an analogy between the uses of cases in reference to the idea of time and the idea of space, that we shall consider both uses together.

I. The accusative in this relation has much the same force as in Latin, implying (1) *motion toward*, and (2) *extension over*. The former use is chiefly found in poetry. Examples, Gr. 550, 551.

In both these uses the English idiom resembles the Greek; thus we say "I came home," "three years she grew," where "home" and "years" are accusatives, the former of "motion toward," the latter of "duration."

II. The name genitive comes, through the Latin *genitivus*, from the Greek γενικός (Gr. 469 b), and is, therefore, applied to that case which denotes the *class* (γένος, L. *genus*) or *family* to which anything belongs; hence, also, the vicarious functions of *origin*, *source*, *separation*, etc. Cf. "Prim. Phil.," cap. v., 32, 40.

In reference to space and time the Greek genitive, therefore, (1) introduces the notion of the *whole* with which a *part* is connected, marking the place and time *within which* something occurs; or (2) it implies *motion from*. The second use is found chiefly in poetry.

[1] This arose partly from phonetic corruption, by which the cases became similar in form, and partly from that extension of their primary uses by which they approached or overlapped one another in sense.—Gr. 557, 594 fin.

Digitized by Google

(1) *ποῦ γῆς* = L. ubi gentium. *Ῥώμη τῆς Ἰταλίας*, Rome in Italy, Gr. 590.

*τοῦ αὐτοῦ θέρους ἐστράτευσαν*, they made an expedition (some time) in the same year, Gr. 591.

Compare the colloquial English "of a morning," "o' nights."

(2) *ποίας γῆς ἦλθες;* from what sort of land did you come?

The adverbial *τὸ λοιπόν*, *τοῦ λοιποῦ*, will illustrate the use of the genitive and accusative in reference to time, *τὸ λοιπόν* being properly "throughout the future," *τοῦ λοιποῦ*, "(at times) in the future."

III. The dative denotes (1) a *point of* space or time, and (2) *rest at* as opposed to *motion to* or *from*. Both uses are joined in the examples, Gr. 612, 613.

Since the same action may be viewed either with reference to the extent of time over which it lasts (acc.), or without reference to the extent of time (dat.), or again with reference to a larger time which includes that which it occupies (gen.), it is evident that it depends on the view taken by the speaker what case he shall employ. Thus we find *τῷ αὐτῷ θέρει*, the same summer, as well as *τοῦ αὐτοῦ θέρους*, within the same summer.

### 102. *Other Uses of the Accusative Case.*

The fundamental conception of the accusative seems to have been that of the *direct* object of an action, Gr. 544[1].

In accordance with this conception, though often by an extension of it, are the several uses developed. In addition to those already presented we now notice the following:

Digitized by Google

*Cognate Accusative.* This is not only found with active verbs of kindred origin or meaning, as *χαλεπὴν δουλείαν δουλεύει* = L. duram *servit servitutem*, but also with passive, and even neuter, verbs, as *πληγὴν τύπτεται βαρυτάτην*, he is struck a very severe blow, *ἀκὴν ἐγένοντο*, they became still.—Gr. 546–547, 555 a.

This accusative has given rise to many adverbial uses, as *μέγα ψεύδεται*, literally, "he lies a great (lie)." Cf. Gr. 552.

The *Accusative of Specification* is joined to verbs and adjectives to show in reference to what they are to be understood. It may be thus said to mark the limit or extent of their action. *κάμνω τὴν κεφαλήν*, I suffer as regards my head; *παρθένος καλὴ τὸ εἶδος*, a maiden beautiful in respect to her form; *οὐδεὶς ἄνθρωπος πάντα σοφός*, no man is wise in all respects. This accusative is imitated by some Latin writers (cf. *os humerosque Deo similis*, "like a god in face and shoulders"), and is sometimes called the Greek accusative. Cf. Gr. 549.

A Double Object is found with several verbs which have a double signification, and have a person for the direct object in one sense, and a thing for the direct object in the other sense. Thus, in the sentence "I teach the boys music," "teach" in the sense of "instruct" takes an accusative of the *person*, and in the sense of "impart" an accusative of the *thing;* but from the ambiguity of the word "teach" both accusatives may be combined in one expression. So in Latin and Greek, *pueros musicam doceo*, *τοὺς παῖδας τὴν μουσικὴν διδάσκω.*

In the passive construction the thing remains in the accusative. *τὴν μουσικὴν διδάσκομαι*, I am taught

Digitized by Google

music; so in Latin, *Cato rogatus est sententiam*, Cato was asked his opinion. Cf. Gr. 553–555.

103. *Exercises on the Uses of the Cases.*

Ex. 103. *Ὁ Ξενοφῶν τὴν πλατυτάτην ὁδὸν ἤγαγε τοὺς στρατιώτας. πατρὸς ἔμολεν ἀρχαῖον τάφον*[1] *Ὀρέστης. ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. τῶν*[2] *Ὀλυμπίασιν ἡ Δελφοῖς χρημάτων κινήσουσιν οἱ Ἕλληνες. χειμῶνος ὥρᾳ ἔπλευσεν ὁ στρατηγός. πᾶσαν ὕβριν ὑβρίσθη ἡ τάλαινα. ὅστις διαβολαῖς πείθεται ταχὺ, πονηρὸς αὐτός ἐστι τοὺς τρόπους. ἡ πόλις ἡμῶν οὐδὲν ὁμοία ἐστὶν ἐκείνοις. ὁ πόλεμος χαλεπὴν παιδείαν ἐπαίδευσεν αὐτούς. οὔπω εἴκοσιν ἔτη γέγονεν*[3] *ὁ νεανίας, ὅμως δὲ πάντων σοφώτατός ἐστι τὰ τοιαῦτα. οὕτως Οἰνόην τῆς Ἀττικῆς ἔλαβον οἱ Βοιωτοί. ἑκάστου ἔτους πομπὴν ἔπεμπον τῷ θεῷ οἱ πολῖται.*

Ex. 104. Agamemnon took Troy in the tenth year. The citizens should be guarding against the enemy all the night. Let the youth ask his father (for) a horse. During this summer the Athenians made many expeditions. Epiměnidēs said that the Persians would not come within ten years. Do you then not know that Aeschines has brought an indictment against you (*lit.* indicted you an indictment)? While he was cutting the tree the husbandman got his head struck with the axe (*lit.* was struck[4] with the axe as to his head). Time teaches men prudence. He has been taught many arts, but has learned none. What name could his father call him? The Athenians incurred extreme (*lit.* the uttermost) dangers during that year.

[1] Gr. 551. [2] Partitive genitive. *Ὀλυμπίασιν*, adv., "at Olympia." Cf. *Ἀθήνησιν*. [3] Gr. 449, 1; [4] 397 a.

Digitized by Google

## 104. *Prepositions with their Cases.*

Origin, Gr. 615; general view, 619.

At the very first, these prepositional adverbs were recognized cases of nouns, and as such were limited by the genitive, as the case of connection. This, therefore, is the true explanation of the usages stated in Gr. 588–589, as well as of those in 614[1].

The first step of departure from the above usage was when these words were employed to define more accurately the direction of verbs; and when the genitive, dative, or accusative which followed was dependent on the sense of the *whole combination*—preposition and verb. The prepositions, but loosely connected with the verb from the first (Gr. 616), in later use became movable and independent, and were placed immediately before the cases, as if the latter were chiefly connected in thought with them alone.—Gr. 614 b, 617.

In the subsequent exercises the student is expected to make constant and thorough reference to Gr. 620–657 as each preposition occurs in the text, that he may understand the sense both of the preposition itself and the phrase of which it forms a part.

REMARK.—All accented prepositions are oxytone.

## 105. *Exercises on the Prepositions.*

Ex. 105. *οἱ ἔμποροι ἀντὶ χρυσοῦ καὶ ἀργύρου σῖτον καὶ ἱμάτια ἠλλάξαντο. ὅσα γε ἀπὸ θεῶν γίγνεται πάντα ἄριστα γίγνεται. ἐκ τῆς θαλάσσης ἐγένετο ἡ Ἀφροδίτη κατά γε τοὺς τῶν ποιητῶν λόγους. οὐ τὰς πρὸ τῶν πόνων ἡδονὰς διώκει ὁ σώφρων, ἀλλὰ τὰς μετὰ τοὺς πόνους. ἐν ταῖς ναυσίν ἐστιν ἡ τῆς Ἑλλάδος σωτηρία.*

Digitized by Google

*ἐν δὲ τούτῳ τῷ χρόνῳ παρὰ τοῦ βασιλέως ἦλθον πρέσβεις πρὸς τοὺς Ἀθηναίους. σὺν τῷ δικαίῳ τοὺς πολεμίους ἀμυνούμεθα. ἀνὰ πᾶσαν γῆν καὶ θάλασσαν εἰρήνη ἔσται, καὶ ἡδίστη γε ἐκ τοσούτου πολέμου. πάντα ὁ χρόνος εἰς τὸ φῶς ἄγει. ὥσπερ διὰ τῶν ὀφθαλμῶν γίγνεται ἡ ὄψις τοῖς ἀνθρώποις, οὕτω διὰ λόγου ἡ μάθησις. πολλοὶ διὰ Σωκράτη ἐμείνους ἐγένοντο. ὑπὲρ μὲν δόξης πολλὰ καλῶς πεποίηται τοῖς ἀνθρώποις, ὑπὲρ δὲ ἀρετῆς ἔτι πλείονα καὶ μείζονα.*

Ex. 106. In this one day the king has become wise instead of (*lit.* out of) foolish. The moon has her light from the sun. That youth will never do anything great, for he is ruled by the pleasures of which the body is the instrument (*lit.* the through-the-body pleasures). There were many towns along the river. Many men have fallen owing to the tongue. With injustice we could never acquire anything. The Athenians would encounter many dangers for their country and for the freedom of the other Greeks. Many cities of the Greeks were under the Spartans. Alone of the Boeotians, the Plataeans were on the side of the Greeks, when the Persians made-an-expedition against Greece. What are you hiding under your cloak? These philosophers consider both the (things which are) under the earth and the (things which are) above the moon; but the (things which are) on the earth escape their notice.

Ex. 107. *οἱ ἀμφὶ Λεωνίδαν ὑπὲρ μεγιστων καὶ καλλίστων ἐκινδύνευσαν ἐν Θερμοπύλαις. δουλείαν κακίστην νομίζω τὴν παρὰ τοῖς κακίστοις δεσπόταις. Ἀλέξανδρος τῷ γένει πρὸς[1] πατρὸς μὲν ἦν Ἡρακλείδης*

[1] Gr. 589.

Digitized by Google

*πρὸς δὲ μητρὸς Αἰακίδης ἦν. ἐπὶ τῇ τῶν ἐπῶν ποιήσει Ὁμηρον μάλιστα τεθαύμακα. εἰς τὸ σῶφρον καὶ ἐπ' ἀρετὴν ἄγει ὁ ὀρθὸς ἔρως κατὰ τὸν Πλάτωνα. τίς γὰρ καθ' ἑαυτοῦ ἐρεῖ ὡς αὐτὸς κακοῦ τινος ἄξιός ἐστιν; Αἴακος ἕως ἦν μετ' ἀνθρώπων καλλίστην δόξαν δικαιοσύνης εἶχεν. οὐκοῦν[1] τοῦτο μεμάθηκας[2], ὅτι τῆς περὶ τῶν ὀνομάτων μάχης πολλάκις ἡ περὶ τῶν ἔργων ἔχεται; ὡς τύραννος ὁ νόμος πολλὰ παρὰ τὴν φύσιν βιάζεται. πρὸς τοῖς ἄλλοις πόνοις καὶ ἡ νόσος οὐχ ἥκιστα ἔβλαπτε τοὺς Ἀθηναίους.*

Ex. 108. Cicero[3] imitated the speeches which Dēmosthenēs wrote against Philip. The friendship of parents toward their children is the best and truest of all. The Athenians would never make a law with-a-view-to one man only, but to all the citizens jointly. Owing to his virtue and his humane disposition he was loved by all the citizens. Let the soldier drag the thief through the market. After the death of the king the seven Persians consulted about the kingdom, whose it should be. In the time of the first kings up-to Thēseús, Attica was always inhabited by-independent-states (*lit.* according to city-states). It is said that Thēseús made the Athenians one state instead of (*lit.* out of) many. Through these men alone we must be saved. Concerning the Hĕrmae, Andŏcidēs informed against others and against himself.

106. *Prepositions in Composition.*—Gr. 614 a.

Prepositions are compounded with verbs to limit and particularize that which was undefined in the simple verb. Thus the vague *βαίνω*, I go, is particularized in the compounds *ἀνα-βαίνω*, I go up,

Gr. [1] 866 a; [2] 437, 6. [3] *Κικέρων.*

Digitized by Google

*κατα-βαίνω*, I go down, *δια-βαίνω*, I go through, *ἐκ-βαίνω*, I go out, *ὑπερ-βαίνω*, I go beyond, etc. Such compounds sometimes keep the meaning of the uncompounded verb and preposition, and the construction will then follow the preposition, as *ἡ ψυχὴ τοῦ σώματος ἐκβαίνει*, "the soul goes-out of the body." In this case the same preposition or one of similar meaning is often repeated after the compound verb, as *ἡ ψυχὴ ἐκ τοῦ σώματος ἐκβαίνει*, "the soul goes-out out of the body." Sometimes the signification of the compound may be so altered that it requires to be joined with a new case; thus *ἀφαιρέομαι*, *lit.* "I take away from," comes to mean "I deprive," and in this sense takes an accusative, instead of a genitive, of the person. At other times the preposition in composition has only an adverbial force, and the compound verb follows the construction of the simple verb, as *καθίστημι*, "I establish," *lit.* "I place down." The English compounds *foretell*, *undergo*, *upheave*, *gainsay* supply examples of a like variety of meaning.—Cf. Gr. 544 c, d, 583, 605.

A verb already compounded of one preposition may have another prefixed, as *ἐξ-άγω*, I lead-out, *παρ-εξάγω*, I lead-out-in-line, *ἀντι-παρεξάγω*, I lead-out-in-line-against.

Prepositions in composition undergo the usual euphonic changes, Gr. 313 (71), 72, 48.

In studying the prepositions in composition, also, the student will make constant references to Gr. 620–657.

### 107. *Exercises on Compound Verbs.*

Ex. 109. *τί οὐκ ἀπεκρίνω; πάντ' ἀποκαλύπτει ὁ χρόνος καὶ πρὸς τὸ φῶς ἄγει. ὁ Κύλων κατέλαβε τὴν*

Digitized by Google

*τῶν Ἀθηναίων ἀκρόπολιν. πάνθ' ὁρᾷ καὶ πάντ' ἀκούει καὶ πανταχοῦ πάρεστι τὸ θεῖον. πᾶς ὁ βίος ἡμῶν εἰς παιδιὰν καὶ σπουδὴν διῄρηται. ἃ προσήκει τίσει ὁ πονηρὸς ἢ ἐκεῖ ἢ ἐνθάδε. οἱ ὀλίγοι τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδιδόασιν, τὰ δὲ ἀγαθὰ πάντα ἑαυτοῖς περιποιοῦνται. οἱ τύραννοι χρήματά τε ἀφῃροῦντο τοὺς ἀγαθοὺς καὶ ἐκ τῶν πόλεων ἐξέβαλλον. ἀνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. τὰ μείζονα ἀπολεῖ*[1] *ὃς οὐκ ἐφύλαττε τὰ μικρά. πολλοὶ ἤδη ἐπεὶ τῆς κατὰ θάλασσαν δυνάμεως ἐπεθύμησαν τὴν κατὰ γῆν ἀρχὴν ἀπώλεσαν*[1]*. Σικελοὶ ἐξ Ἰταλίας, ἐνταῦθα γὰρ ᾤκουν, διέβησαν ἐς Σικελίαν.*

Ex. 110. In this war Byzantium revolted from the Athenians. He is most unjust who owes so great a favor and does not repay it. Seditions have already destroyed many cities. Gylippus was banished from Sparta on account of his unjust deeds. Owing to the laws of Lycurgus, Sparta far surpassed the other cities. It is said that Aesculapius (*Ἀσκληπιός*) even raised up the dead. The gods know all things, both the past and the present (*lit.* the formerly and the now), and whatever shall turn out from (*ἐξ*) each of them. Many of the generals were seized and were led up before (*παρά*) the king. His former errors (*lit.* as many things as he erred formerly) have rendered him a wiser man. That city is truly happy in which all the citizens partake of virtue. Masters have often been killed by their slaves. The oaks afforded a most pleasant shade.

Ex. 111. *ὅσοι τὸν θάνατον πρὸ τῆς αἰσχύνης φοβοῦνται, οὗτοι κακῶς τε καὶ αἰσχρῶς ἐπὶ τὸ πολὺ ἀποθνή-*

[1] Gr. 442, 8.

Digitized by Google

*σκουσιν. ταῖς θεαῖς τῆς περὶ τοῦ κάλλους ἔριδος κριτὴς κατέστη ὁ τοῦ Πριάμου Ἀλέξανδρος. Ἑλένη καὶ τῷ γένει καὶ τῷ κάλλει καὶ τῇ δόξῃ πασῶν γυναικῶν διήνεγκε*[1]. *διὰ τὸ ψῦχος ἐν τῷ χειμῶνι μεταβαλλόμεθα τὰ ἱμάτια. ὁ Σέσωστρις τὴν χώραν ἅπασαν εἰς ἓξ καὶ τριάκοντα μέρη διεῖλεν*[2]. *Ἀγησίλαος τῶν δυνατῶν ὅσοι τὸ πρὶν διὰ τοὺς Λακεδαιμονίους ἐξέπεσον κατήγαγε, τοὺς δὲ ἄλλους ἐξέβαλε. τὰ Παλαμήδους οὐκ ἀκήκοας*[3] *πάθη*[4]*; οὗτος γὰρ ὑπὸ τοῦ Ὀδυσσέως ἀπώλετο. Ἡρακλῆς τὸν Κέρβερον εἰς τὸ φῶς ἀνήγαγε καὶ φανερὸν κατέστησεν ἀνθρώποις. μετὰ ταῦτα ὁ Κόνων εἰς Κύπρον ἔπλευσε καὶ χρόνον τινὰ ἐκεῖ διέτριβε. Πολυκράτης ὁ Σαμίων τύραννος Ῥήνειαν τὴν ἐν τῷ Αἰγαίῳ νῆσον ἀνέθηκε τῷ Δηλίῳ Ἀπόλλωνι.*

Ex. 112. Sĕsōstris subdued all Asia. The Syracusans coasted along to Mĕssēnē. Cyrus subdued many (*lit.* and) most powerful nations. Those converse best who reflect most concerning the most important things. The people of the Samians killed some two hundred of the nobles (*lit.* powerful). Cŏnōn set up the walls of Athens. Let all praise the Athenians most because they forsook their own city in behalf of the common safety of the Greeks. Ye show (*ποιοῦμαι*) all earnestness to (*lit.* how ye shall) excel your predecessors (*lit.* the before) in virtue. Alcibiades and Critias were lifted up in-consequence-of (*ἐπί*) their wealth. We could never call him good who betrayed his friends in their distress (*lit.* in evils). He who clings to justice will safely (*εὖ*) cross over the stream of Lēthē and there receive his reward in the presence of the gods.

Ex. 113. *ὁ θάνατος οὔτε τοὺς πονηροὺς ὑπερορᾷ*

[1] Gr. 451; [2] 450, 1; [3] 386 a; [4] 385.

Digitized by Google

οὔτε τοὺς ἀγαθοὺς θαυμάζει, ἀλλ' ἅπασιν ἴσον ἑαυτὸν παρέχει. οἱ Ἀθηναῖοι διέβησαν εἰς τὴν Εὔβοιαν. ὁ Πλάτων λέγει ὅτι καὶ θεοῦ μετέχει ἄνθρωπος. ὦ ἄνθρωπε, τί τῷ γήρᾳ πρὸς τοῖς ἄλλοις κακοῖς τὴν ἐξ ἀδικίας αἰσχύνην προστίθης; ναυτικὸν παρείχοντο τοῖς Λακεδαιμονίοις Κορίνθιοι, Μεγαρῆς, Ἠλεῖοι, Ἀμπρακιῶται. τί περὶ τούτων βουλευόμεθα ἔτι ἃ ἤδη ἐς ἀνάγκην ἀφῖκται[1]; ὁ θεὸς ὅσα βίου μετείληφεν[2] πάντα ἐφορᾷ. ὁ Κῦρος μετὰ τῶν Ἑλλήνων ἐπὶ τὸν ἀδελφὸν ἀνέβη πολλῶν ἡμερῶν ὁδὸν ἀπὸ τῆς θαλάσσης. ἤδη αἱ νῆες ἐξ Ἀβύδου ἀνηγμέναι εἰσίν. καὶ νῦν ἀναξιωτάτην χάριν παρ' ὑμῶν ἀντιλαμβάνομεν, ὦ Λακεδαιμόνιοι, οἵ γε μεθ' ὑμῶν τὴν Ἑλλάδα ποτὲ ἐσώσαμεν. ἦ γὰρ σὺ τοῖς τοιούτοις οὐδέποτε ἐνέτυχες, οἳ πρὸς ἅπαντας περὶ πάντων ἀεὶ ἀντιλέγουσιν; πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει.

Ex. 114. The Athenians quickly repented-of the sentence which they had passed against (*lit.* those-things which they judged-against[3]) the Mytilēnaeans. I greatly fear how the affairs which we are now attempting will turn out. He who desires anything contrary to justice will easily transgress the laws in deed also. Meanwhile the boy shall read to us. The Lacedaemonians had sent ambassadors thither who were inspecting the (state) of the city. Thĕŏdōrus often acted the Antĭgŏnē of Sŏphŏclēs. This (is what) disturbs men, this (is what) drives them out of their senses. The man poured in the poison and held the draught (*ποτόν*) to Socrates. For the most part men do not slander those whom they despise. The city consists of (*ἐκ*) more than 10,000 citizens. Themistocles surrounded (*mid.*) Athens with a wall. In this

[1] Gr. 438, 2; [2] 319 e; [3] 583, examples.

Digitized by Google

summer the Peloponnēsians (*-σιος*) attacked Oenŏē and made an invasion into Attica. Socrates used to examine the things which the mass of men assume as manifest.

Before taking up the next chapter, the student will do well to read, as supplementary of the foregoing, "Prim. Phil.," cap. vi.

## XX. Moods.

108. The moods have thus far been presented only in a very general way, and in connection, for the most part, with the simple sentence. For a general view of the inflection of the verb in all its moods and tenses, the student is again referred to Gr. 269. It will be noticed that the only tense besides the present which has regularly an imperative in Latin, the future, has no imperative in Greek.

110. *Review of Subjunctive, Optative, and Imperative in Simple Sentences.*—Gr. 720–723.

Ex. 115. *τούτῳ πίστευσον ὃς καλῶς βεβούλευκεν ἐν τοῖς χαλεποῖς πράγμασιν. μὴ ἐκ τῶν λόγων ἀλλ' ἐκ τῶν πράξεων κριτὴς ἴσθι τῶν ἀνθρώπων. ὑπὸ τῶν ἑπτὰ σοφῶν ἐν Δελφοῖς ἐγράφη, γνῶθι*[1] *σεαυτόν. τίς οὐκ ἂν τῆς μεγίστης τιμῆς τοῦτον ἀξιώσειεν ὃς τὴν πόλιν ἔσωσεν; πῶς ἂν σοὶ ταῦτα δοίημεν ἃ αὐτοὶ οὐκ ἔχομεν; τίνι ἄν τις μᾶλλον ἢ τῷ δικαίῳ πιστεύσειεν ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας; ὦ παῖδες Ἑλλήνων, ἴτε, ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ παῖδας, γυναῖκας. οἱ τοιοῦτοι ὑπὸ σοῦ καταφρονείσθων ὅσοι πλούτῳ ἢ ἡδοναῖς δουλεύουσιν. Μή μοι γένοιτο ἃ βούλομαι ἀλλ' ἃ συμφέρει. κακῶς ὄλοιντο πάντες οἳ ὑπονοοῦσι κακά. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος καὶ γένοι' ἂν οὐ*

[1] Gr. 408, 14.

Digitized by Google

*κακός. τὰ ἐμὰ κέκτησο πάντα καὶ χρῶ αὐτοῖς ὡς βούλει. σύγγνωθι τῷ ἀνθρώπῳ καὶ μὴ ἀποστρέφου, ἃ γὰρ πρίν σε διέβαλε μετέγνωκεν*[1]. *δίκην διδόντων ὅσοι τοὺς νόμους παραβαίνουσιν. τί πεισόμεθα; ποῖ φύγωμεν*[2]; *λόγον παρ' ἐχθροῦ μήποθ' ἡγήσῃ*[3] *φίλον. ποῦ στῶ; ποῖ προβῶ; φέρε δὴ, ὅσους αὐτὸς ἐλυσάμην, εἴπω πρὸς ὑμᾶς. μὴ θῆσθε νόμον μηδένα*[4], *μηδὲ βουλεύεσθε*[3] *ἔτι, ἀλλ' εὐθὺς τοὺς πολεμίους ἀμύνασθε. μηδένι κακὸν ἀντὶ κακοῦ ἀποδῷς.*

Ex. 116. Ask, and it shall be given you. A mother said to her son, "This shield thy father always kept-safe (*σώζω*) for thee; do thou therefore keep it safe or die." Let thus much (*pl.*) have been said by me concerning these things. Let such men be judges as (*lit.* who) themselves obey the laws. Do not desire this small pleasure, but seek a greater and more divine happiness. Let each man therefore be so disposed toward (*πρός*) the gods as toward kind and wise friends. Nothing could exceed the kindness and humanity (*neut. adj.*) of the people (*ἄνθρωποι*) when they saw in what state we were (*lit.* how we were disposed). He was such (a man) as would never contradict one openly (*φανερῶς*), but would speak ill (of one) to (*πρός*) others. Which of all existing (*lit.* now) cities would you choose (as) your country? I would not say that the Athenians have conquered, but they were conquering when I left the fight. Might I only see my father again! so would I die happy. Surely you have heard the (saying) of Archimēdēs, "Give me (a place) where I am to stand, and I will move the earth." Do not betray even (*μηδέ*) an enemy.

[1] Gr. 445, 4; [2] 720 c; [3] 723 a; [4] 843.



Digitized by Google

### 110. *Syntax of the Infinitive.*

Its general character, Gr. 762; several uses, 763–766, 770, 773 (777 b), 837. Cf. "Prim. Phil.," cap. v., 38.

Let the student make a study of every example illustrating the statements above referred to.

Usually ὥστε before the infinitive denoting result refers to some antecedent (οὕτως, etc.) expressed or understood which denotes manner or degree. The *adverbial* force of the *infinitive* with ὥστε is thus to be contrasted with the *predicative* character of the other moods (Gr. 771) with the same.

### 111. *Exercises on the Infinitive.*

Ex. 117. *οὐ γὰρ δοκεῖν ἄριστος*[1], *ἀλλ' εἶναι θέλω. οὐκ ὀρθῶς οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν ὑμεῖς*[2] *δ' ἀποδράσεσθαι τὰ πράγματα. μόνῳ ἰατρῷ τοῦτο ἔξεστιν, ἀποκτανεῖν*[3] *μὲν, ἀποθανεῖν δὲ μή. πολλοῖς οὐκ ἤρκεσε ζῆν ἡδέως. τί δοῦλον*[4] *ἢ ἐλεύθερον εἶναι διαφέρει; τὸ φῶς τόδ' ἀνθρώποις ἥδιστον βλέπειν*[5]. *γυναικὶ ἄρχειν οὐ δίδωσιν ἡ φύσις. ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν. χρὴ εἰς τοιοῦτον ἀγῶνα μηδέποτε καταστῆναι ὥστε πάντα λαβεῖν ἢ πάντ' ἀποβαλεῖν. χρὴ πάντα ποιεῖν ὥστε ἀρετῆς μετασχεῖν*[6]. *αὐτοὺς ἔφη ἀπιέναι· ἐπεὶ δὲ γενέσθαι*[7] *ἐπὶ τῇ οἰκίᾳ ἀνεῳγμένην*[8] *καταλαμβάνειν τὴν θύραν.*

Ex. 118. All men pray-to the gods to give them good things. Xĕnŏphōn[9] left the half of the army to guard the town. He is worthy to receive blows. It is your business (*lit.* work) to speak. It happened that none of the generals was present. It was an-

[1] Gr. 775; [2] 775 b; [3] 776; [4] 774; [5] 767 a; [6] 424, 11 a; [7] 773 b; [8] 424, 16 a. [9] Oxytone.

Digitized by Google

nounced[1] that Cyrus had (or, C. was announced to have) conquered. Men do not fear dying itself so much as the (things) after death. People do everything in order not to be punished (*lit.* *ὑπέρ*[2], the not giving punishment). Philip has prevailed by[3] going first (*πρότερος*, *nom.*) against the enemy. Man is born (*πέφυκα*) to love. To do[4] is hard, but to command is easy. Wealth is more in the use (*inf.*) than in the possession. We all think that the earth is a sphere.

Ex. 119. *χαλεπὸν οὕτω τι ποιεῖν ὥστε μηδὲν ἁμαρτεῖν. ἀγαθοί ἐσμεν τὸ κακὸν ἐφ' ἑτέρων ἰδεῖν. οὐδὲν ἀνθρώποις ἔφυ*[5] *κέρδος ἄμεινον λαβεῖν νοῦ σοφοῦ. παρὰ πᾶσιν ἀνθρώποις νόμος ἐστὶ τὸν πρεσβύτερον ἡγεῖσθαι παντὸς*[6] *καὶ ἔργου καὶ λόγου. ὁμολογεῖται*[1] *τοὺς ἐπαίνους παρὰ τῶν ἐλευθερωτάτων ἡδίστους εἶναι. οὐκ ἔστι πόλις οὐδεμία ἥτις οὐ δεῖται εἰσάγεσθαί τι. παρὰ Ῥωμαίοις ἀπείρηται*[7] *γυναιξὶ πίνειν οἶνον. Σωκράτης οὐδέποτε ἠθέλησε χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον. ἐν τῷ φρονεῖν*[8] *ἥδιστος βίος. διὰ παντὸς τοῦ χρόνου τὴν δικαιοσύνην οὕτω σέβου ὥστε ἀληθεστέρους εἶναι τοὺς σοὺς λόγους ἢ τοὺς τῶν ἄλλων ὅρκους.*

Ex. 120. To change an evil nature is not easy. You can not (*lit.* are not able to) make falsehood true. Your tempers (*φύσις*), O Athenians, are hard to rule. Thĕmistŏclēs more than any other is worthy of admiration[9]. I do not grudge you honoring the gods. What have you in your mind to do? All are ashamed not to do what is just. It is not just that we should show ourselves worse than our fathers.

[1] Gr. 777 a; [2] 770; [3] 778 (782); [4] 763 or 779; [5] 416, 3; [6] 581 a; [7] 450, 8 a; [8] 778 (782); [9] 767 a, fin.

Digitized by Google

Compare the Latin and the Greek: "hard to find," "he gave him poison to drink," "he sent some one to inspect," "he denied that he was a slave."

## 112. *The Participles.*

Inflection, Gr. 214–216; syntax, 762, 785*–791, 796 (802); adjuncts, 795 e (875 a, fin.); negatives, 839. Gr. 797–801 give the classes of verbs which act as predicatives of the supplementary participle, and will be convenient for reference.

In connection with Gr. 790 read "Prim. Phil.," v., 47.

## 113. *Exercises on the Participles.*

Ex. 121. *εἰμὶ νῦν μὲν τυράννῳ ἐοικὼς, τότε δὲ σαφῶς δοῦλος ἦν. ὅστις ἥδεται λέγων ἀεὶ, λέληθεν αὑτὸν τοῖς συνοῦσιν ὢν βαρύς. οὗτος γέρων ὢν ὅμως οὐκ ἠσχύνετο μανθάνων. οὐδένα οἶδα μισοῦντα τοὺς ἐπαινοῦντας. οὐδεὶς πώποτε ὁμολογῶν ἀδικεῖν ἑάλω*[1]*. τὰ ἄλλα ἥρεσάς με λέγων. ἡδὺ σωθέντα μεμνῆσθαι πόνων. οἱ γραφεῖς ἐκ πολλῶν συνιστάντες τὰ ἐξ ἑκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιοῦσι φαίνεσθαι. μὴ κρῖνε ὁρῶν τὸ κάλλος ἀλλὰ τὸν τρόπον. ἀνὴρ δίκαιος οὐχ ὁ μὴ ἀδικῶν, ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.*

Ex. 122. I put-a-stop-to the poor being wronged. Do not be-weary (of) learning. The gods, as it seems, often delight (in) making the small great and the great small. I convicted Philip (of) acting unjustly. I am conscious of having sinned (*lit.* to myself having sinned). The barbarian came against Greece with a

* Coarse print and heads only of Gr. 785, 788–90, for the present; but notice Rem. g (789).

[1] Gr. 447, 1.

Digitized by Google

great army to-enslave-it-to-himself. Every one excuses himself when-he-has-erred. They sent-away Phŏrmiōn with (*lit.* having) the ships. It-is-right to bring him who-acts-unjustly before the judges to be punished (*lit.* about to suffer punishment). Alcibiades while still (*lit.* still being) a boy was admired by the citizens.

Ex. 123. *ὁ Κῦρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Λυδούς. Πάντες πρὸς αὐτὸν ἐβλέπομεν ὡς θαυμαστόν τι ἀκουσόμενοι. οἱ δουλείαν καὶ δεσμὸν φοβούμενοι ἀεί, οὔτε σίτου οὔθ' ὕπνου ἐδύναντο λαγχάνειν διὰ τὸν φόβον. Σωκράτης πρὸς τὸν εἰπόντα, Κακῶς ἐκεῖνός σε λέγει, καλῶς γὰρ, ἔφη, λέγειν οὐκ ἔμαθε. Ἀριστοτέλης ἐρωτηθεὶς, τί ποτ' αὐτῷ περιγέγονεν*[1] *ἐκ τῆς σοφίας, ἔφη, τὸ ἑκόντα ποιεῖν ἅ τινες διὰ τὸν ἀπὸ τῶν νόμων φόβον ποιοῦσιν. πρὸς τὸν ἀξιοῦντα δημοκρατίαν ἐν τῇ πόλει καταστήσασθαι ὁ Λυκοῦργος εἶπε, Σὺ πρῶτος ἐν τῷ σῷ οἴκῳποίησον δημοκρατίαν. Ἀνταλκίδας πρὸς Ἀθηναῖον εἰπόντα, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, ἡμεῖς δὲ, ἔφη, οὐδέποτε ἀπὸ τοῦ Εὐρώτα*[2].

Ex. 124. That which is good harms not though it be (*lit.* having been) spoken twice. You just (*lit.* a little) anticipated me (by) asking (the question). At the very beginning of spring (*lit.* with [*ἅμα*] spring beginning, immediately) the Lacedaemonians made-an-invasion into Attica. The territory was large and good, and there were people-to-till-it (*article with part.*[3]). Let us not overlook Lacĕdaemōn being insulted. Socrates used-to-pray-to the gods simply to give good things, feeling-that-they-best-knew (*lit.* as

[1] Gr. 449, 1. [2] Doric for *Εὐρώτου* from *Εὐρώτης*, Gr. 136 d. [3] Gr. 789 d.

Digitized by Google

best knowing) what is good. Not being able to find the paths, they went-astray-and (*lit.* wandering) perished.

114. *Verbal Adjectives.*—Gr. 398.

The verbal in -τος has the meaning either of a perfect passive participle, or of possibility: φιλητός = L. *amatus* or *amabilis*. The verbal in -τεος has the meaning of necessity, and corresponds to the Latin gerund and gerundive.

The verbal in -τεος has two constructions: the personal (or passive), as ὁ πατήρ σοι τιμητέος ἐστίν = pater tibi venerandus est; and the impersonal (or active), as διωκτέον ἐστὶ τὴν ἀρετήν, we must pursue virtue; χρηστέον ἐστὶ βουλῇ = utendum est consilio. Cf. Gr. 804, 806.

In both constructions of the verbal in -τεος, the agent is regularly in the dative; but with the impersonal construction it is found in the accusative, Gr. 805. Thus we find ἡμῖν διωκτέον ἐστὶ τὴν ἀρετήν, or ἡμᾶς διωκτέον (= ἡμᾶς δεῖ διώκειν) τὴν ἀρετήν.

115. *Uses of Moods in Dependent Sentences.*

Remark.—The personal endings of the optative suggest a connection with past time; and in many of its uses the optative serves as an impf. or pluperf. subjunctive, Gr. 728–29. From the statements of Gr. 729 it will be seen that the optative expresses what *may have once seemed possible*—which may still be *imagined* as, but is *no longer conceded* to be, possible, Gr. 730. The optative thus developed serves as an oblique form of the indicative, just as, more frequently, it is an oblique form of the subjunctive. Hence, Gr. 731.

Dependent sentences occur as final clauses, conditional clauses, and indirect quotations. Final clauses

Digitized by Google

are treated in Gr. 739, conditional clauses in 744–748, oratio obliqua in 735–36 (731 a).

NOTE.—1. In conditional sentences of Gr. 745, 746, especially the former, εἰ may be conveniently rendered "assuming that." Cf. also Gr. 727 [2].

2. Conditional sentences of Gr. 747, 748, differ mainly in being respectively *more vivid* and *less vivid* forms of expression; the fulfillment of the suppositions being viewed either as something *near* or *more remote*. So that what is true in regard to tenses, voices, and cases, is partially true in modal constructions also: it depends on the view of the speaker or writer what mood he shall employ. Cf. also Gr. 722 b.

3. Suppositions are called "particular" when they refer to *definite* acts or series of acts; they are called "general" when they refer *indefinitely* to *any one* of a series of acts. In conditional sentences of Gr. 745, general suppositions are expressed by the subjunctive when connected with primary tenses, but by the optative (729 b) when connected with secondary tenses; in other conditional sentences the distinction is left to the context.

REMARK.—The Greek subjunctive can not be used in oratio obliqua except where it would be used in oratio recta; and in changing a sentence from oratio recta to obliqua an indicative is *never* altered to a subjunctive.

## 116. *Exercises on Dependent Uses of the Subjunctive and Optative.*

EX. 125. *τὸν κακὸν ἀεὶ δεῖ κολάζειν ἵνα ἀμείνων ᾖ, οὐ τὸν δυστυχῆ. ἵνα μὴ δῷ δίκην, τὴν πόλιν ἐχθρὰν τῇ πόλει πεποίηκεν. πολλά με διδάσκεις ἀφθόνως διὰ φθόνον, ὅπως ἀκούων πολλὰ μηδὲ ἓν μάθω. κίνδυνος ἦν μὴ οἱ Ἕλληνες συσταῖεν* [1]. *εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί. εἰ τοῦτο ἐποιήσαμεν, ἅπαντες ἂν ἀπωλόμεθα. ἂν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θανεῖν. εἰ τὰ παρὰ τοῖς ἄλλοις εἰδείης* [2] *κακὰ, οὐκ ἂν χαλεπῶς*

[1] Gr. 52; [2] 409, 6.

Digitized by Google

*φέροις ἃ νῦν ἔχεις. κἂν*[1] *δοῦλος ᾖ τις, οὐδὲν ἧττον, δέσποτα, ἄνθρωπος οὗτός ἐστιν, ἂν ἄνθρωπος ᾖ. εἴ τις κεκτημένος εἴη πλοῦτον, χρῷτο δὲ αὐτῷ μὴ, ἆρ' ἂν εὐδαμονοῖ;*

Ex. 126. You come opportunely (*lit.* into an opportunity) that you may hear the trial (*δίκη*) about your father. If one of your slaves should be-ill, you call-in (*παρακαλέω*) physicians that he may not die. I was seeking you yesterday, that I might invite you to (*καλέω ἐπί*) dinner. It was allowed for you to depart out of the city, if the laws did not please you. I should have been killed, if the Thirty were still ruling in Athens. If to possess were as pleasant as to acquire, the rich would have far excelled the poor in happiness. If we should have wealth, we shall have friends. Xenophon ordered Mĕgabyzus to repay the gold to himself if he should survive, but to repay it to the god if he were to meet any accident (*lit.* suffer anything).

["Prim. Phil.," cap. viii., 26 *seq.*]

## 117. *Passages for Translation.*

### 1. Gospel of St. John, v., 14–25.

*Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε*[a] *ὑγιὴς γέγονας· μηκέτι ἁμάρτανε ἵνα μὴ χεῖρόν τί σοι γένηται. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε*[b] *τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ*[c]*. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι*[d] *ἐργάζεται, κἀγὼ*[e] *ἐργάζομαι. Διὰ*

[1] Gr. 68 R. a.

Digitized by Google

τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν[f] ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν[g] ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ[h], οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς[i] τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν[k] αἰώνιον[l] καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν[m] ἐκ τοῦ θανάτου εἰς τὴν ζωήν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.

*Notes.*—[a] ἴδε, Gr. 450, 4 a; cf. 366 b. [b] ἀναγγέλλω (ἀνά, ἀγγέλλω), I report. [c] σάββατον, *sabbath*. [d] ἄρτι, now. [e] κἀγὼ, crasis of καὶ ἐγώ. [f] ἀμὴν, verily (*amen*). [g] ἃ ἄν. Joined to the relative, ἄν gives it an indefinite force, *whatsoever*. [h] ζωοποιεῖ (ζῶον ποιέω), quickens. [i] καθὼς (κατά, ὡς), according as. [k] ζωή, life. [l] αἰώνιος (αἰών), eternal. [m] μεταβέβηκεν (μετά, βαίνω), has passed.

2. Xenophon, *Anabasis*, ii. 1. 10. Answers made by the leaders of the Ten Thousand Greeks when Artaxerxes sent to demand their arms after the death of Cyrus.

Digitized by Google

*Ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὤν, ὅτι πρόσθεν*[a] *ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν*[b]. *Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγὼ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα ὡς κρατῶν, βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. Πρὸς ταῦτα*[c] *Φαλῖνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε*[d]. *Τίς γὰρ αὐτῷ ἐστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται*[e]; *Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς*[f] *ἀδιαβάτων*[g], *καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον, οὐδ' εἰ παρέχοιεν*[h] *ὑμῖν, δύναισθ' ἂν ἀποκτεῖναι. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, Ὦ Φαλῖνε, νῦν, ὡς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἄλλο ἐστὶν ἀγαθὸν εἰ μὴ*[i] *ὅπλα καὶ ἀρετή· ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἂν*[k] *καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἷον τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδῶσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε*[l], *καὶ λέγεις οὐκ ἀχάριστα*[m]· *ἴσθι μέντοι ἀνόητος ὤν, εἰ οἴει ἂν*[k] *τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως.*

*Notes.*—[a] *πρόσθεν* (*πρός*), *lit.* before; *πρ. ἤ*, sooner than. [b] *παραδοῖεν* (*παρά*, *δίδωμι*), surrender. [c] *πρὸς ταῦτα*, in answer to this. [d] Gr. 433, 4. [e] *ἀντιποιεῖται* (*ἀντί*, *ποιῶ*), lays claim to. [f] *ἐντός* (*ἐν*), Gr. 589. [g] *ἀδιαβάτων* (*ἀ-διά-βαίνω*), impassable. [h] *παρέχοιεν*, put (themselves) into your hands. [i] *εἰ μή*, except. [k] *ἄν* with infinitive in orat. obliq. where *ἄν* with the optative would

Digitized by Google

be used in orat. rect., Gr. 783 a. [l] *νεανίσκος* = *νεανίας*, [m] *ἀχάριστα* = L. ingrata.

3. Euripides, *Medea*, 1067–80. Medea, having sent the fatal robe to Creüsa, is about to murder her own children.

*ἀλλ' εἶμι γὰρ* [a] *δὴ τλημονεστάτην ὁδὸν,*
*καὶ τούσδε πέμψω τλημονεστέραν ἔτι,*
*παῖδας προεῖπεῖν βούλομαι. δότ', ὦ τέκνα,*
*δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα* [b].
*ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι στόμα,*
*καὶ σχῆμα καὶ πρόσωπον* [c] *εὐγενὲς τέκνων,*
*εὐδαμονοῖτον, ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε*
*πατὴρ ἀφείλετ'. ὦ γλυκεῖα προσβολὴ* [d],
*ὦ μαλθακὸς* [e] *χρὼς* [f] *πνεῦμά θ' ἥδιστον τέκνων.*
*χωρεῖτε* [g] *χωρεῖτ'· οὐκέτ' εἰμὶ προσβλέπειν*
*οἷα* [h] *τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.*
*καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά·*
*θυμὸς* [i] *δὲ κρείσσων τῶν ἐμῶν βουλευμάτων* [k],
*ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς.*

*Notes.*—[a] *γάρ* gives the reason for *προεῖπεῖν βούλομαι.* [b] Gr. 202, 18. [c] *πρόσωπον* (*πρός*, *ὄψις*), countenance. [d] *προσβολὴ* (*προσβάλλω*), embrace. [e] *μαλθακός*, tender, L. *mollis.* [f] *χρώς*, skin, flesh. [g] *χωρέω* (*χώρα*), I depart. [h] *οἷός τε*, Gr. 814. [i] *θυμός*, wrath. [k] *βούλευμα* (*βουλεύω*), counsel.

4. Thucydides, i. 86. Speech of the Ephor Sthenelaidas at the congress held at Sparta before the Peloponnesian war.

*Τοὺς μὲν λόγους τοὺς πολλοὺς* [a] *τῶν Ἀθηναίων οὐ γιγνώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς οὐδαμοῦ*

Digitized by Google

*ἀντεῖπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους* [b] *καὶ τὴν Πελοπόννησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς κακοὶ νῦν, διπλασίας* [c] *ζημίας* [d] *ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγένηνται. ἡμεῖς δὲ ὁμοῖοι καὶ τότε καὶ νῦν ἐσμεν, καὶ τοὺς ξυμμάχους, ἢν σωφρονῶμεν* [e] *οὐ περιοψόμεθα* [f] *ἀδικουμένους, οὐδὲ μελλήσομεν τιμωρεῖν* [g]· *οἱ δ'* [h] *οὐκέτι μέλλουσι κακῶς πάσχειν. ἄλλοις μὲν γὰρ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα* [i] *τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα* [k] *μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους* [l], *ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὡς ἡμᾶς πρέπει* [m] *βουλεύεσθαι ἀδικουμένους μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βουλεύεσθαι. ψηφίζεσθε* [n] *οὖν, ὦ Λακεδαιμόνιοι, ἀξίως τῆς Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους ἐᾶτε μείζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν* [o], *ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν* [p] *πρὸς τοὺς ἀδικοῦντας.*

*Notes.*—[a] *οἱ πολλοί* here has its original sense, "the many," not "the most." [b] *ξύμμαχος* (*ξύν, μάχη*), ally. [c] *διπλάσιος* (*διπλοῦς*), twofold. [d] *ζημία*, punishment. [e] *σωφρονέω* (*σώφρων*), am wise. [f] *περιοράω* = *ὑπεροράω*. [g] *τιμωρέω* (*τιμή, αἴρω*), I help. [h] *οἱ δέ*, i. e., *οἱ ξύμμαχοι*. [i] *παραδοτέα*, neut. pl. verbal of *παραδίδωμι*, governing *οὕς*. [k] *διακρίνω*, I settle a dispute. [l] *βλαπτομένους*, acc. as if with an inf., Gr. 805[2]. [m] *πρέπει*, it befits. [n] *ψηφίζομαι*, I vote. [o] *κατά* strengthens the force of *προδίδωμι*. [p] *ἐπίωμεν* (*ἐπί, εἶμι*), go against.

Digitized by Google

# NOTES.

1*. It will be observed that the letters C, F, J, Q, V, W, Y are wanting in the Greek alphabet; and that, on the other hand, it has letters to represent each of the sounds *ch*, *ph*, *th*, *ps*, as well as for long and short E and O. The place of C is supplied by K; thus *Cicero* is Κικέρων in Greek, and conversely Κόρινθος is *Corinthus* in Latin. The letter F, called *Vau* or *Digamma* in Greek, became obsolete; and in later times, when a Latin word was Graecized, it changed F into Φ, as *Fabius* = Φάβιος; but a Greek word Latinized took *ph* instead of φ, as φιλοσοφία = *philosophia*. In old roots, however, which were common to both languages, we often find the Greek φ represented by Latin F, as φήμη = *fama*. Traces of a consonant iota, Jod, are seen; Gr. 39 R., 59, 60, 332[2] (ἵημι = *jijημι*).

The letter Y was only introduced into the Latin alphabet toward the end of the Republic, to represent the Greek Υ, as *Sibylla* = Σίβυλλα. In old roots which are common to both languages we find Υ represented sometimes by U, as *mus* = μῦς; sometimes by I or O, as *silva* = ὕλη, *ancora* = ἄγκυρα. The Latin U is written *ov* in Greek, as *speculator* = σπεκουλάτωρ. The semivowels I (J) and U (V), probably pronounced like our Y and W, are even in Latin constantly interchanged with the vowels I and U; and we find that in Greek the Latin I consonant is represented by I, as *Iulius* = Ἰούλιος, and the Latin U consonant (like U vocalis) by the Greek *ov*, as *Vergilius* = Οὐεργίλιος. Q is represented by K, and *Qu* by Κου, as *Quirinus* = Κουιρῖνος.

Other changes of letters which appear when Greek words are transcribed into Latin (or English) are the following:

* These figures refer to the corresponding subdivisions of the body of the book.

Digitized by Google

Θ, Χ, Ψ are written *th*, *ch*, *ps*, as Κόρινθος = *Corinthus*, χάος = *chaos*, ψαλμός = *psalmus*. The diphthong *ov* is changed into *u*, as already stated. Αι is changed into *ae*, as Ἀθῆναι (Athens) = *Athenae*; οι into *oe*, as Φοίνικες (Phoenicians) = *Phoenices*; ει into *i* or *e* long, as Νεῖλος = *Nilus*, Μήδεια = *Medea*; ευ before a vowel into *ev*, as εὐαγγέλιον (gospel) into *evangelium*; similarly αυ into *av*, as ναύαρχος = *navarchus* (captain); ω into *oe* or *o*, as τραγῳδός = *tragoedus*, προσῳδία = *prosody*.

The terminations of nouns are generally altered to suit the Latin declensions: thus ος is changed to *us*, ον to *um* (as seen above); η to *a*, as in Ῥώμη = *Roma*. The converse changes are made in giving a Greek form to a Latin word (except final *a*).

It has been shown by Grimm that the same words when found in (1) Sanskrit, Greek, or Latin (classical), (2) Low German (as the English), (3) High German, exhibit three systematically varying forms, apparently suited in each case to the national preference. Thus, *tres*, *drei*, *three*.

Grimm's law is that an aspirate in the classical languages is represented by a middle mute in Low German (or English), and by a smooth mute in High German; a middle mute in the classical is represented by a smooth mute in the English (Low German), and by a rough mute in the High German; and a smooth mute in the classical is represented by a rough mute in the Low German, and by a middle mute in the High German.[1] Thus:

| High Germ. | Eng. | Classic. |
|---|---|---|
| Tochter | Daughter | θυγάτηρ |
| [Pruodor] | Brother | φράτηρ, frater |
| [Karten] | Garden | Hortus |

The words in brackets are in the old form.

There are, indeed, many exceptions, especially among words containing aspirate consonants. This arises in part from the degree to which the High Germans have assimilated their language to that of the Low Germans.

The importance of a knowledge of this law lies in the facts that:

[1] Hence we shall find the English smooth mute corresponding to Greek middle; English middle mute to Greek aspirate; English aspirate mute to Greek smooth.

Digitized by Google

(1.) It prevents etymological *guess-work*. E. g., guess *whole* to be connected with ὅλος, and you are wrong. *Whole*, *hale*, etc., are really akin to καλός; and the Latin *sol-lus*, for instance, to ὅλος.

(2.) It helps to show original Aryan roots. E. g., *caput* shows that *head* has lost an original *f*. The Old Eng. is *heafod*, the Dutch *hoofd*, the Germ. *haupt*.

(3.) It helps to show the original meaning of words that have changed their sense. E. g., *to brook*, i. e., to put-up-with, is akin to *fruor*, *fructus*, of which the root is *frug*, to enjoy. The O. Eng. *brucan* = to digest, to eat, to enjoy, *to stomach*, *to endure*, *to brook*.

(4.) This varying of the consonant will not appear, of course, in words adopted *directly* into English from Greek and Latin. E. g., while πατήρ appears as *father*, we have also *patriotic*; while *caput* appears as *he(f)ad*, we have also *capital*. "Prim. of Phil.," Appendix (1).

2. (a.) The "improper" diphthong arose from the practice of allowing only two tone-places, or *beats*, to a syllable. For when the first vowel was long, it of course required the time of both beats; and the second vowel, thus silenced, was subscribed.

(b.) Both *accent* and *quantity* have, and must have, some play in all languages. So long as speech is dictated by thought and feeling, will men mark the more significant words and syllables with greater stress of voice. And so long as consonants remain solid, will it take a longer time to get over two of them in pronunciation than one. In Greek both accent and quantity were powerfully developed; so that whereas accent, the intellectual element, overbore quantity in prose, in verse quantity, the musical element, overbore accent.—*Clyde*.

(c.) "That accent in Greek never receded beyond the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent that we do."

General Principles of Accent.—In each word, the accent belongs to that *syllable upon which the attention is most strongly fixed*. Accent may, however, be (1) *logical*, (2) *grammatical*, or (3) *rhythmical*.

Digitized by Google

In the Greek, as in the other languages, the accent (1) originally belonged to the syllable containing the essential idea of a word—the *radical syllable*—or a *prefix of composition* defining it. But, in proportion as these became familiar, there was a tendency to throw the accent (2) upon that syllable which last modified the main notion, i. e., the *affix* or *prefix of inflection*. Compare γράφω, I *write*, with ἔγραφον, I *was* writing, γέγραφα, I *have* written, γραφή, the *act* of writing, γραφεῖον, the *instrument* of writing, γραφεύς, the *person* who writes, γραφικός, *suited* to writing; λιθόβολος, *stoned*, λιθοβόλος, *throwing* stones; μητρόκτονος, *mother*-killed, μητροκτόνος, mother-*killing*. On the other hand, any strengthening of the radical, or weakening of the formative part, would tend toward the contrary effect. Rhythmic accent (3) was determined by the number and quantity of the syllables of a word; Gr. 93 b, 121 R. fin.

In illustration of the foregoing, it will be observed that neuters have *recessive* accent, Gr. 456; accent is also *recessive* in conjugation and comparison, Gr. 97; in composition, the accent, though usually recessive, is really attracted by that part of the word which defines the other and gives its special significance to the compound. Cf. also Gr. 241 [3], 242, 366 b, 368.

**4.** The genitive case performs the vicarious functions of a true ablative, Gr. 557; the dative, those of an instrumental and locative, 594 fin.

The dual number appears in Anglo-Saxon; though it is rare, except in pronouns.

**5.** I. In connection with the inflection and formation of words, much will be said about *euphonic changes*.

"Speech is easiest and most agreeable when there is a due alternation of vowels and consonants, and no needless expenditure of breath; when successive sounds are so related to each other in respect to the organs used and the mode of using them, that the voice passes readily from one to another; and when words begin and end agreeably." Hence euphonic changes are chiefly to avoid *hiatus* (the succession of distinct vowels without an intervening consonant), Gr. 67; to reduce the openness of vowels; and to "weaken, blend, and at last slough away sounds whose meaning is not vividly felt."

The seat of *euphony*, as we somewhat mistakenly term it,

Digitized by Google

is therefore in the mouth and not in the ear; and it arises in the spontaneous and unconscious effort to do what is to be done with as much ease as is consistent with being intelligible. Different sounds are objected to by different peoples, and by different communities—even individuals—of the same people; yet it is true that all, or nearly all, of these difficulties may be traced to physiological defects or early training. It can be easily shown, too, that there is of necessity a general tendency to treat the same difficulty in substantially the same way[1]; though there are also marked national preferences, as shown already in the illustrations of Grimm's law.

Among the different ways by which the principles of economy in speech operate, are the following:

(1.) Assimilation—Gr. 43, 44, 46–48, 59–61, 72; Eng. *cob-web* from *cop-web*, *gospel* from *gód-spell*.

(2.) Dissimilation—Gr. 16, 40 R. b, 45, 51, 65; Eng. *pil-grim* from L. *peregrinus*.

(3.) Compensation—Gr. 49, 66, 156, 337; Eng. *goose*, orig. *gôs*, from Ger. *găns*.

In the more frequent instances of phonetic compensation—for *liquids*—the omitted letters are closely allied to vowels, and, as they faded out of hearing, gradually increased the quantity of the preceding vowels.

(4.) Gravitation—Gr. 130 Exc. 2, 158 b, 171, 172 b, 173, 355 fin.; that is, the tendency of sound to accentual centers. It is seen in the strengthening of accented, and the weakening and final disappearance of unaccented syllables. It results in *syncope*, *aphaeresis*, and *apocope*. Examples in English are seen, perhaps, in the doubling of the consonant ending an accented syllable, as in *controlled;* and the contrary, as in *paralleled*.

(5.) Syncope—Gr. 38, 339; Eng. *wintry* for *wintery*, *monk* for *munec*.

(6.) Aphaeresis—Gr. 422, 9; that is, the dropping off of a

[1] Yet there are many inconsistencies in language. It is a comprehensive law that hard combinations of sound are more tolerable when they have arisen out of still harder combinations. Even from a due regard to clearness of meaning, language imposes certain limits on the changes of sound. It is our privilege, then, merely to account for the facts, not to enact—much less enforce—laws.

Digitized by Google

sound at the beginning of a word. Eng. examples: *diamond*, Fr. *diamant*, fr. L. *adamans*; *'neath* for *beneath*.

(7.) Apocope—Gr. 70, 73 D; Eng. *th' evening*, *riches* for *richesse*, cf. *largess*.

(8.) Analogy—Gr. 351 R.; 424, 8 a—unless we accept the explanation of *Curtius*, that ἐσπόμην = σεσεπομην. Analogy aims at conformation. Eng. examples: *slept*, orig. *slep*, but as if from *sleeped*; thus *cleft* is displacing *clove*; *coud* has become *could*, in imitation of *should*, *would*.

(9.) Prothesis—χθές is sometimes lengthened to ἐχθές; that is, the addition of sound at the beginning of a word. English examples: *newt* = *an ewt*, *adown* = *down*.

(10.) Epithesis—Gr. 78, 80, 80 D; that is, addition of sound at the end of a word. Eng. examples: *awaken* for *awake*, *tyrant*, fr. Fr. *tiran*, L. *tyrannus*.

(11.) Epenthesis—Gr. 53; that is, addition of sound within a word. Eng. examples: *humble* fr. L. *humilis*, *tender* fr. L. *tener*.

(12.) Metathesis—Gr. 57, 58; Eng. *third* for *thrid* (cf. three), *nostrils* for *nosthirls*.

(13.) Antithesis, or *substitution*—Gr. 26, 27, 41, 74–77, and, with subsequent assimilation, 60–62; Eng. *forlorn* fr. *forlosen* (cf. *lose*), *knives* fr. *knife*, *ti* in *nation*, *di* in *soldier*, *ci* in *fallacious*.

(14.) Anticipation—Gr. 222 R., 329 R.; Eng. *lantern* fr. L. *laterna*.

(15.) Contraction—Gr. 11 (R. a, b), 32–37, 68; Eng. *McLeod* = *McLoud*, *creature* (cf. create).

(16.) (a.) Indistinct Articulation—Gr. 54, 55; Eng. (*bet-st* =) *bes-st* = *best*.

(b.) Lazy Articulation—Gr. 53, 63, 64; Eng. *lend* (cf. *loan* with no *d*), *scratch* for orig. *cratch*, *number* fr. L. *numerus*.

The foregoing classes are not mutually exclusive; the Eng. illustrations show (8) as a variety of (10) in the case of *slept*, and of (11) in the case of *could*. In fact, classes (4) and (16) may account for many irregularities which have been more specifically described in other classes.—For further details cf. March's "Anglo-Saxon Grammar," Part I., Morris's "English Accidence," and "Prim. of Phil.," cap. i., viii. (16–25).

II. The Greek, like the Latin, but unlike the English, is

Digitized by Google

SYNTHETIC; that is, it tacks on to a part of the word, which remains more or less unchanged, certain sounds to indicate the relations of the word (noun, verb, etc.) to other words; whereas we express these relations by separate words. Thus, φιληθήσομαι, amabor = I shall be loved. "It is important, however, to observe that *no inflection is arbitrary;* it is now certain that every inflection is the fragment of a once separable word, having its own distinct meaning. For instance, φιληθήσομαι, when analyzed, consists of five parts:

(1.) The stem φιλη.

(2.) θ—the relic of the root *dhâ*, 'to do' or 'make.'

(3.) η—the representative of the root *ja* = *ire* (εἶμι), 'to go.'

(4.) σο—the future sign, which we see in ἔσομαι, *eso* (*ero*).

(5.) μαι—the first personal pronoun, in obliq. case.

"The whole conception, therefore, is synthetically built up of the elements, There-will-be (σο) a going (η) to make (θ) me (μαι) loved (φιλη). And among all the multitudinous forms assumed by the Greek and Latin verbs, there is not one that does not follow some definite and ascertainable law. Parsing, therefore, will lose much of its repulsiveness and difficulty, when it is once understood that the distorted shapes assumed by some words are not due to arbitrary license in the *amalgamation* of the different parts, but to well understood and regular laws of phonetic corruption."—Farrar's "Greek Syntax."

**36.** (a.) Sec. 171 of the Grammar may be understood on the supposition that the stems described, at least those ending in ι, were originally vowel-stems; and that the lingual was a euphonic insertion. Thus the δ is believed to have arisen from Jod[1], the consonant iota; which latter sound we can, perhaps, account for in the ease with which we might say ἐλπίϳος for ἐλπίος. The form χάριν, however, must be regarded as *heteroclitic*, though it became more fashionable, in Attic, than the regular χάριτα[2].

*Heteroclisis* may be explained as due to *analogy* carried too far, in most instances; the same is true of *anomalies* in general.

[1] Cf. Eng. jar, pronounced dyar; also ζυγόν = δ̓υγόν, L. *jugum*.

[2] Cf. also Gr. 202, 12, and elsewhere. In connection with this word we notice a tendency of language to desynonymize its elements. Cf. Lex. Χάρις, B.

Digitized by Google

(b.) The use of a distinct form—the stem, of course—for the vocative is considerably limited. Few substantives or adjectives, except proper names, etc., are sufficiently employed in address to require a separate form for this purpose. Hence a distinct vocative case is scarcely found in the participle, pronoun, article, or numeral. In Dec. I. and II., where names or epithets of persons abound, we find distinct vocatives, except when euphony or rhythm forbids; but in Dec. III. few words have a distinct voc. case, and even these often employ the nominative instead. The mutilation of the stem that would sometimes occur were it employed as a vocative, would leave it scarcely intelligible; thus *ἀνα* as the voc. of *ἀναξ* means "O king"; but as the impv. of *ἀνέστην*, "up."

The tendency of the vocative to recessive accent is due to the absence of case-ending to attract the accent from its original place on the root or stem of the word; the natural tone of familiar address enhances this tendency in words of frequent use. Cf. Gr. 135 R. a; 141; 172 b; 202, 4.

**41, 42.** The vowels *ι* and *υ* are peculiar[1]. At the end of a diphthong they pass into the corresponding spirants *Jod* and *Vau*, Gr. 39. But when they stand alone, they either generate a euphonic Jod or Vau after them and follow the consonant declension—as in *σῦς*, *συός* from *συϝ-ός*, and *ἔρις*, *ἔριδος* from *ἔριϳος* for *ἔριος*—as already explained; or they undergo extension[2] and pass into *ej* and *eϝ* before vowels—as in *πόλις*, *πόλεϳος*, and *ἄστυ*, *ἄστεϝος*—from which the Jod and Vau drop out according to Gr. 39. In compensation for the lost spirant, *ε* is, in certain forms, regularly lengthened to *η*, cf. *πόληος*, Gr. 186 D[3]; and from *ηος* comes *εως* by interchange of quantity, cf. Gr. 189 D[1] and 190 R. f. Compare, also, Gr. 166 D (*φόως* = *φάϝος*); and 210 D (*σῶος* = *σάϝος*, L. *sanus*). In the formation of the acc. sing. *πόλιν*, *πῆχυν*, and in the voc. sing. also, the true vowel nature of these stems declares itself. Analogous to the foregoing, we find L. *pluvia* = *plu-v-ia* for *plu+ia*.

The peculiar accentuation of the so-called Attic Dec. is

[1] They are called "soft vowels" by Curtius, because they are so pliant and flexible, especially in adjusting themselves to other sounds.

[2] According to Gr. 75. [3] Cf. Gr. 80.

Digitized by Google

evidently owing to the fact that the stems originally ended in *ᾱo*. From that time onward, in spite of the change of quantity, the acute continued frequently to be placed on the antepenult. Thus *ἀνώγεων* retains the accent of its earlier *ἀνώγᾱον*, Gr. 147; and *πόλεως* keeps the established accent of the original *πόληος* of Homer.

It is not strange that in the stems just described, which wavered between a vowel and consonant form of the characteristic, inconsistencies of inflection—double forms of certain cases —occurred. Cf. acc. plur. *βόας*, *νῆας*, Gr. 180 D[2]; and *πόλις* (for *πόλινς*, according to Gr. 48) with *πόλιας*, Gr. 186 D[1].

**43.** (a.) Compare *ἠώς*, Aeolic *αὔως*, with L. *aus*ōs*a*, later *aurora*, and there appears the safest ground for believing that its stem is *ἠος*; there would seem to be little doubt that *αἰδώς* is likewise from *αἰδος*.

Nouns in *ως* seem to have come from stems in *ω*, originally *οϝ*; the *ω* having come in compensation for the lost Vau. This may be illustrated with a typical noun, *πάτρως*. The L. *patruus* and this Greek cognate seem to have come from a common *patrovos*. The Greek appropriates *πατροϝ*, which becomes *πάτρως*, as previously stated. Cf. *πλώω* = *πλόϝω*, by the side of *πλέω* = *πλέϝω*. So, therefore, with *ἥρως*.

Nouns in *ω* (Gr. 195) seem likewise to have been formed from stems in *οϝ* by the addition of the old Greek suffix *ι*. And, as a fact, feminines of this kind are found existing by the side of the very rare masculine stems in *ω*, in three instances—though all are proper names—Πατρώ, Μητρώ, Ἡρώ. *πειθώ*, therefore, points to an earlier *πειθοϝι*. If from such a form we should expect *πειθῴ*, we have only to turn to old inscriptions to find such collateral forms as Δητῷ, Σαπφῷ. The vocative case, therefore, presents the closest connection with the original form of the stem; so, also, the Ionic acc. Ἰοῦν for Ἰώ, Μητροῦν, Δημοῦν, Gr. 193 D. In the other cases, the *οϝι* of the stem having become *οι*, according to Gr. 39, the *ι* between two vowels became Jod and likewise disappeared, Gr. 39 R. With regard to the nom. in *ῳ*, it is to be noticed that feminines in *i* have even in Sanskrit, to a great extent, no *s* in the nom. case; and that the lengthening of *o* to *ω* is not to be referred to Gr. 156. However, the analogy of such forms as *δαίμων* for *δαιμονς* "may have been

Digitized by Google

influential in causing the lengthening due to the lost *F* to be adopted in the nominative, but rejected in the vocative."

(b.) "In both vowel and consonant declensions, neuters have the accusative termination for the nominative case. Language utterly refuses the characteristic formation of the nominative to the neuter gender; evidently because the neuter, even when it assumes the position of the subject of the sentence, carries with it the notion of dependence distinct from the self-sufficience of the masculines. 'It came by post' is = 'it was sent by post'; but 'he came by the train' can not be paraphrased in the same manner." As we take inanimate things in the mass, neuters use an ending like the feminine singular for their plural sign, and take the verb in the singular.

It has been said in *Notes*, **4**, II., that the suffixes of inflection were at the very first distinct words. There must have been, therefore, but one method in the original inflection of substantives; and the differences between the vowel and consonant declensions have therefore arisen from the gradual changes in course of time, under phonetic influences.

### *The Verb.*

It has seemed best to group the notes on the verb in one presentation.

**28–78.** The augment is in all probability a demonstrative pronoun-stem referring to past time. Its original form was *α*; and it became *ε* before consonants, but before vowels it was assimilated and absorbed. Cf. *ἄγον*, Doric impf. of *ἄγω*. As primitive stems in *ι* and *υ* were not common, such stems followed the analogy of the "hard" vowels *α*, *ε*, *ο*; and thus, by degrees, the augment of stems commencing with a vowel came to be regarded as nothing more than the lengthening of the initial vowel.

Apparently double augment, Gr. 312[3], is to be connected with phenomena already explained. Thus *ἑώραον* is for *ἐϝοραον*, as *βασιλέως* is for *βασιλέϝος*.

The sign of the optative was originally *ιη* or *ιε*; e. g., *ειησαν*, *λύ-ο-ιε-ν*, derived from a pre-Greek syllable *jâ* or *ja*, and at last shortened into *ι*. In the aor. opt., therefore, the forms *λύ-σε-ια-ς*, *λύσε-ια-ν* are more regular than the shorter Attic forms, retaining the old *α*; while the forms *λύσε-ιε*, *λύσα-ιε-ν* are obvious.

Digitized by Google

**81.** Concerning the tense-signs—conveniently called class-signs in the present systems—it may be noticed:

(1.) That the lengthening of the stem-vowel in verbs of Class 2d denotes the more extended view of the action in the present system, though phonology, inflection, and syntax are all involved in it. Cf. Eng. bīte, bĭt; rīse, rĭsen; grīpe (Gothic greipa, st. grip), grĭp.

(2.) It is probable that the ι of Class 4th comes from a root *ja̋*, meaning "to go"—cf. *ἰέναι*, or, in the causal sense, the redup. *ἵημι*, L. *ja-cio;* and we may perceive a link between the original sense of this element and its force as a mere tense-sign in the English phrase "to go a-begging" compared with the aoristic "to beg."

(3.) The verb "stand," past "stood," is an instance from English of a formation of the present analogous to the nasal formations of Class 5th.

*βαίνω* (*βα-ν-ι-ω*, Gr. 345, 1) is an instance of pleonasm in formation, which may be observed also in the most widely distinct provinces of language. Compare *πρώτιστος*, a strengthened *πρῶτος*.

(4.) Class 6th is called the Inceptive Class. Usually the inceptive meaning consists essentially in the fact that the action comes to pass gradually; and we may, therefore, reasonably assume that this sense existed at an early period in those forms from which it seems to have disappeared. The gradual realization and the repetition of an action are regarded by language as nearly akin. Hence Gr. 410 D[2].

(5.) Class 9th includes two principal divisions: Those the stems of which, though apparently different, can be connected phonetically; e. g., *αἰρέω*, *ἔρχομαι*, from the assumed roots *ϝαρ* = *ϝελ*, *ἐρ* = *ἐλ* respectively; and those in which two or more stems are combined into one verb; e. g., *ἐσθίω*, *ὁράω*[1].

(6.) The sigma of the future comes from *σε*, orig. *σι*, Gr. 377 D; and this is from the roots *ες*, "to be," and *ja̋*, "to go." So that the Homeric *ἐσσομαι*, fr. *ἐσιομαι*, means "I am going to be."

[1] The class-signs often confer a transitive or causal force upon roots which are intransitive in the older tense-forms; as in *πιπίσκω*, *ἵστημι*, Gr. 416; *φορέω* fr. *φέρω*. Cf. L. *sisto*, *sto*; Eng. set (= Icelandic setja) fr. sit.

Digitized by Google

Compare the analogous, though rare, Latin formation *datum ire*. It is very easy to develop a future signification from these forms. The forms described in Gr. 377 are, therefore, more regular than the shorter Attic formations.

(7.) The sigma of the 1st aor. is also traced back to the root *εϛ*, "to be." This root combines with the verb-stem; taking, however, the immovable vowel *a* to assist inflection. Thus in Sanskrit we find *ás-a-m*, Greek *ἦ-α* for *ἠσ-α-μ*, L. *er-a-m* for *es-a-m*. The stem *λυσα*, therefore, means literally "to be loosing," *ἔλυσα*, "I was loosing," ultimately "I loosed."

**83.** That *ὁρόω, ὁράᾳς* did not arise out of the contracted *ὁρῶ, ὁρᾷς* (Gr. 370 D a), but stands midway between *ὁράω, ὁράεις*, and *ὁρῶ, ὁρᾷς*, could escape no one who has an open eye to the history of language. All contraction of dissimilar "hard" vowels[1] (*a, e, o*) into one long vowel rests on two processes: one vowel became assimilated to the other; both, when assimilated, became united into one long sound. These two movements, as a rule, took place at different times in the history of language; and the first must necessarily precede the second. Here, as often, Homer preserves the results of two separate epochs of language side by side, the uncontracted *ναιετάω*, the assimilated *ὁρόω*, the contracted *ὁρώμενος*. Assimilation is sometimes progressive, as in *ὁράᾳς*; sometimes retrogressive, as in *ὁρόω*[2]. Cf., also, *φόως* fr. *φαϝος*; *σῶος, σόος*, fr. *σάϝος*.

**85.** On the sign of passive voice, see the analysis of *φιληθήσομαι* in the *Notes*, 4, II. Cf. Curtius, "Elucid.," pp. 134, 135.

**90.** In many cases the reflex reference of the middle voice is so obvious, or so indistinct, that it may be expressed or not without affecting the sense; that is, the active or middle may be employed at pleasure. The use of the future middle in an active sense in so many verbs (Gr. 379) is thus in part to be explained; furthermore, the middle voice appears occasionally to present the action as one which the subject allows to take place of itself—a shade of representation in an especial degree appropriate

[1] So called by Curtius, because they can not easily adapt themselves to each other, but must undergo the change described.

[2] On the quantity of the third vowel of *ὀρόωνται* for *ὁράονται*, see "Elucidations," p. 117.

Digitized by Google

to future action. On the contrary, the extensive use of the future to denote purpose makes it the most *subjective* of tenses, Gr. 690.

*Syntax.*

Language is an organic whole, in which all the parts fit into each other. Without a correct knowledge of stems, no rational theory of sounds or of the formation of words is possible; and even syntax can not be fixed upon a firm basis by any other method.—*Curtius.*

**101.** It has been already stated that at an early period of the language there were in Greek at least eight cases. The common adverbs in ως are old ablatives, and retain their original sense in the Doric πῶ, τοίτω, etc., used in questions implying motion from a place; the locative case is preserved in the words οἶκοι, etc., Gr. 205, and εἰ, "if," originally "when"; the instrumental is preserved in ἵνα, "whereby," as well as in words in φι, Gr. 206 D. How and in what order the other cases were made to assume the functions of the decaying ones is discussed by Curtius, "Elucid.," p. 192. (Cf. "Prim. of Phil.," cap. v., 29 *seq.*) We can easily see how the meanings of different cases may coincide, by comparing such expressions as: "I have the materials always *with* me" = *by* me = (ready) *for* me.—Cf. Clyde, "Greek Syntax," p. 150.

In this connection it may be remarked that the extensions of the sense of a case, or other form of speech, are often not so much *developments* of the original function as *accessions* infused into the whole sentence by the intelligence of the hearer.—"Prim. of Phil.," cap. viii., 9.

The genitive case primarily marked the relation of one noun to another noun—genitive of connection; the accusative, the relation of a noun to a verb. Cf. Gr. 573 with 581 a, examples.

**111.** When the infinitive or participle is used in oratio obliqua, Gr. 734 c, it is a *tense* more than a *case*, and represents fully the finite verb of the oratio recta for which it stands.

The infinitive with ὥστε is analogous to Gr. 549 or 550; hence ὥστε is often omitted, as in πολλαὶ . . . . ἅμαξαι ἦσαν φέρεσθαι ἐρημοι, "there were many wagons so (far) abandoned (as to be =) that they were carried away" (for fuel).



Digitized by Google

**115.** From what has been stated in *Notes*, **101**, it must be admitted that the common classification of subordinate sentences is *logical* rather than grammatical. A plausible classification would be accusative, locative, instrumental, and ablative clauses, according as they are introduced by such words as the accusatives ὅτι, ἕως, ὅτε, the locative εἰ, the instrumental ἵνα, or the ablatives ὡς, ὅπως. It is certainly not the mood which makes the logical difference between a final and a conditional clause, since any finite mood may be used in both.

We may expect soon, says Curtius, a more thorough treatment of moods and conjunctions in compound sentences, from the points of comparative syntax.—"Elucid.," pp. 222-226.

The editor has not intended to insert any statements in the foregoing *Notes*, or elsewhere, for which he could not offer authority. He is chiefly indebted to *Curtius;* but in the treatment of verb constructions he has followed *Goodwin*. The phraseology of *Crosby* has, however, often been preferred for distinctness and brevity.

Digitized by Google

# GREEK–ENGLISH VOCABULARY.

THE references are to sections of the *Grammar*.

The Vocabulary must not be expected to *translate* the Exercises. While, therefore, the sense of the words has been generally given with sufficient detail, the synonym most apt for a given case has been sometimes left for the student's selection. The force of particles, indeed, can be best learned only by attentive reading: see also the frequent references to the *Grammar;* and, for use in writing in Greek, cf. 849.

Proper names are not always given, especially when they can be obtained by substitution: as, *Alcibiadēs* = Ἀλκιβιάδης.

Words connected in derivation with the Greek word which precedes them are italicized; when within brackets, they are not necessarily synonymous with it. The distinction between *cognate* and *derived* words is never to be overlooked. Thus *water* is cognate with ὕδωρ, but *hydrant* is derived from it. It will be noticed that the aspirate of many Greek words is represented by *s* in corresponding Latin words, etc.: as, ἕξ, ὑπέρ, ὕλη (st. ὑλϝα) = *sex*, *super*, *silva*. The *v* of *silva* corresponds with the obsolete Digamma, 23 D; similarly, *vinum*, *vicus*, *work* (Ger. *werk*) correspond with οἶνος, οἶκος, ἔργον.

When a verb is followed by words in any other case than the accusative, the fact is shown in the proper case of τις; thus ὁμολογῶ τί τινι, I agree somewhat with some one.

Nouns whose genitive is not shown are of the first or second declension; their inflection is thus sufficiently indicated. The article written after a noun shows its gender.

It will be convenient to remember that *a*, *ι*, and *υ* are commonly *short*, especially in affixes and as connecting vowels of declension and conjugation. But cf. 130–31, 190 c.

Digitized by Google

In Decl. III., however, *a*, *ι*, and *υ* are *long* in the *last syllable* of the *stem*—(1) If the stem ends in *ν*: as, *παιάν, ᾶνος, δελφίς, ῖνος;* except in *μέλας, ἄνος, τάλας, ἄνος,* and *τῖς, τῖνος.* (2) In most *palatals*, if a long syllable precede: as, *κήρυξ, ῦκος;* but *κόλαξ, ἄκος.* (3) In words in *ις, ιδος*: as, *ὄρνις, ῖθος.* (4) Monosyllabic *themes* are also long (cf. 161); except *τῖς.*

As elsewhere, throughout this book, the student is referred to the *Grammar* for details: the *Grammar* "should be his inseparable guide and *oracle*." The elaborate Indexes will render all necessary assistance.

A

*a-*, alpha privative, 483; copulative, cf. *ἅμα*, denoting union, likeness, or intensity, as in *ἅ-πας, ἀ-δελφός;* euphonic, used merely to soften pronunciation, as in *ἀ-μύνω, ἀ-γαθός.*

*ἀ-γαθός, ή, όν*, 223, *good*, brave, noble; *τὰ ἀγαθά, goods.* Ger. *gut.*

*ἀγγέλλω, ἀγγελῶ*, I am a messenger, announce, report.

*ἄγγελος, ὁ, ἡ*, a messenger, envoy. (*Angel.*) Cf. *ἄγω.*

*ἀγείρω, ἀγερῶ*, 432, 1, I gather together. (Pan-*egyric.*) Cf. *ἄγω.*

*ἀ-γήρως, ων (γῆρας)*, 209, ageless, undecaying.

*ἄγκυρα, ἡ*, 130 Exc. 3, an *anchor*, L. *ancora.*

*ἀ-γνοια, ἡ*, 130 Exc. 2, i-*gno*rance, want of perception. Cf. *γιγνώσκω.*

*ἀ-γνώς, ὥτος*, 218, i-*gno*-rant of, unacquainted with; *pass.*, *unknown*, obscure.

*ἀγορά, ἡ*, a gathering; place of assembling, market, = L. forum; time of assembly. Cf. *ἀγείρω.*

*ἀγοράζω, άσω*, 472, I attend the market, buy.

*ἀγορεύω, εύσω*, 472, I address an assembly, declare.

*ἄγριος, α, ον*, also *ος, ον*, 468, of the fields, wild, savage.

*ἄγρ-οικος, ον*, rustic, rude, *lit.* dwelling in country.

*ἀγρός, ὁ*, L. *ager*, a field, country—*as opp. to town.* (*Acre, agri*-culture.)

*ἄγω, ξω*, aor. *ἤγαγον*, 424, 1, L. *ago*, I lead, drive, conduct, observe; *mid.*, I lead to (for) myself, marry, = L. duco. Impv. *ἄγε* often = here! (Dem-*agogue.*)

*ἀγών, ῶνος, ὁ*, an assembly, arena; struggle. (*Agony.*)

*ἀ-δελφή, ἡ*, a sister.

*ἀ-δελφός, ὁ* (*δελφύς*, matrix), a brother, *lit.* of the same birth. (Phil-*adelphia.*)

*ἀδικέω, ήσω*, 472, I am unjust, I wrong.

*ἀδικία, ἡ*, 464 c, injustice, wrong, offense.

*ἄ-δικος, ον* (*δίκη*), unjust, wrong, improper.

*ἀ-δύνατος, ον*, powerless; *of things*, impossible.

*ᾄδω* (for *ἀειδω*), *ᾄσομαι, ᾖσα, ᾔσμαι, ᾔσθην*, I sing. Cf. *ᾠδή, ode.*

Digitized by Google

ἀεί, always, for *aye*. Cf. αἰδιος, αἰών.

ἀ-έκων = ἄκων, 483 b.

ἀ-ηδής, ές, not sweet, unpleasant. Cf. ἡδύς, and 483 b.

ἀήρ, έρος, ὁ, *air*, L. *aer*.

ἀ-θάνατος, ον, undying, immortal.

ἄ-θεος, ον, godless (*atheist*).

Ἀθηνᾶ, ἡ, 132, *Athena* = L. Minerva; Ἀθήνησι, 205, at *Athens*.

ἀθλητής, ὁ, *lit.* a prize-fighter, wrestler, *athlete*.

ἄθλιος, α, ον, contending, struggling; *hence generally*, wretched.

ἆθλον, τό, a prize, recompense; *plur. often* = ἆθλος.

ἆθλος, ὁ, a contest, conflict, trouble.

Αἴγυπτος, ὁ, *Egypt*.

αἰδέομαι, έσομαι, 448, 1, I feel shame, am ashamed; fear, reverence. Cf. αἰδώς.

αἴδιος, ον (ἀείδιος, fr. ἀεί), everlasting.

αἰδώς, όος, ἡ, shame, modesty, deference, fear, respect, reverence.

αἷμα, ατος, τό, blood (*hæmorrhage*).

αἴξ, αἰγός, ὁ, ἡ (αἴσσω, to leap), a goat, *lit.* leaper. (*Aegis.*)

αἵρεσις, εως, ἡ, a taking, choosing, choice (*heresy*).

αἱρέω, ήσω, aor. εἷλον, 450, 1, I take, catch; *mid.*, 691, choose, prefer.

αἴρω, ἀρῶ, 432, 2, I raise, lift up; *mid.*, I take upon myself, undertake. (Met-*eor*, *air*.)

αἰσθάνομαι, -θήσομαι, -θόμην, 436, 1, I perceive, learn, 544 c.

αἴσθησις, εως, ἡ, perception, sense, feeling (*aesthetics*).

αἰσχρός, ά, όν, 222, disgraceful, shameful.

αἰσχύνη, ἡ, disgrace, shame—*both that which is done and felt*.

αἰσχύνω, ῡνῶ, I make ugly, disgrace; *pass.*, I am disgraced, feel shame; *mid.*, I abase myself before, I reverence, 544 a.

αἰτέω, ήσω, I ask, beg for; *mid.*, 690, I ask from the heart, entreat, claim.

αἰτία, ἡ, *lit.* ground of demand, cause, fault, accusation.

αἰτιάομαι, άσομαι, 335, I give as the cause, accuse, blame; τινά τινος, 577.

αἴτιος, α, ον, causative, accountable, guilty; ὁ αἴ., the author, culprit; τὸ αἴ., the cause.

αἰών, ῶνος, ὁ, also ἡ, an *age*, indefinite period, eternity. (L. *aevum*, *aeonian*).

ἀκμή, ἡ, a point, *edge*, summit; *acme* (L. *ac*-ies).

ἀκοή, ἡ, 39, a hearing, hearsay.

ἀκούω, ούσομαι, ἀκήκοα, 423, 1, I hear, heed, obey. (*Acoustic.*)

ἀ-κρατής, ές, powerless — *especially over one's self; hence*, unrestrained, licentious, = L. impotens.

ἀκρό-πολις, εως, ἡ, *acropolis*, citadel, *lit.* topmost city.

ἄκρος, α, ον (ἀκ-, cf. ἀκ-μή), at the point *or* top; highest, extreme; *hence*, excellent; τὸ ἄκ., the height. (*Akro*-bat, *acrid.*)

ἄκων, ουσα, ον, unwilling.

ἀλήθεια, ἡ, 130, Exc. 2, truth, sincerity, reality.

ἀ-ληθής, ές, *lit.* unconcealed, true. Cf. λανθάνω or λήθω.

ἁλίσκομαι, ἁλώσομαι, ἑάλων, 447,

Digitized by Google

1, *as pass. of* αἱρέω, I am taken, caught.

Ἀλκιβιάδης, ὁ, *Alcibiades.*

ἀλλά, 863, *lit.* otherwise, but. Cf. L. *alia.*

ἀλλάσσω, ξω, 294, I make otherwise, change; I give *or* take in exchange, τί τινος, 578; I change place, leave, quit. (Par-*allax.*)

ἀλλήλων, 237, of each other. (Par-*allel*, alongside one another.)

ἄλλοθεν, from another place, L. *aliunde.*

ἄλλοθι, in another place, elsewhere, L. *alibi.*

ἄλλομαι, ἁλοῦμαι, 432, 3, L. *salio*, I spring, leap.

ἄλλος, η, ο, other, L. *alius*; remaining, rest. (*Allo*-pathy.)

ἄλλοσε, to another place, L. *alio.*

ἄλλοτε, at another time, L. *alias*; ἄλ. μὲν——ἄλ. δὲ, at one time——at another.

ἄλλως, in another way, otherwise, L. *aliter.*

ἄ-λογος, ον, unutterable, irrational, il-*logical.*

ἅλς, ός, ὁ, a grain *or* lump of *salt*; *pl.* salt, L. *sal*; ἡ ἅλς, the sea.

ἅμα, at the *same* time with, together with (L. *sim*-ul). Cf. ὁμοῦ.

ἀ-μαθής, ές, unlearned, ignorant, stupid. Cf. μανθάνω.

ἁμαρτάνω, -τήσομαι, aor. ἥμαρτον, 436, 2, I fail to hit, miss; I fail *or* err, do wrong.

ἁμαρτία, ἡ, failure, error, sin.

ἀ-μβροσία, ἡ, *ambrosia, lit.* im-*mor*-tality, food of the gods. Cf. βροτός, 53 D.

ἀμείνων, ον, better; cf. 223 R. a.

ἀ-μήχανος, ον (μηχανή), without means, helpless; *pass.*, impracticable.

ἀ-μύνω, ὔνῶ, L. *munio*, I ward off, defend, τί τινι, 689 a.

ἀμφί, 637–39, *lit.* on both sides, around. (*Amphi*-theatre, *amphi*-bious, L. *ambi*-.)

ἀμφοτέρωθεν, from both sides, on both sides.

ἄμφω, 255, both, L. *ambo.*

ἄν, 873, perhaps, perchance.

ἀνά, 635, 636, up. (*Ana*-logy.)

ἀνα-βαίνω, 435, 1; 416, 2, I step, *or* go, up, I mount. (*Anabasis.*)

ἀνα-γιγνώσκω, I *know* accurately, recognize, read, L. *agnoscere.*

ἀναγκαῖος, α, ον, also ος, ον, of *or* with force, necessary. (L. *ango*, *angu*-stus, *anxious.*)

ἀνάγκη, ἡ, constraint, necessity; ἀνάγκη (ἐστί), there is a necessity, it is unavoidable, it must be, 763; = L. necesse est.

ἀν-άγω, I lead up *or* back; *mid.*, I put to sea.

ἀν-άξιος, ον, or ος, α, ον, 483, unworthy.

ἀνα-τίθημι, pass. pf. uses ἀνάκειμαι, I put, *or* set, up; dedicate, ascribe; *mid.*, I retract. (*Anathe*-ma, *lit.* thing devoted.)

ἀνδρεία, ἡ, manliness, courage.

ἀνδρεῖος, α, ον, manly, masculine; brave. (*Andrew.*)

ἄνεμος, ὁ, the wind. (L. *anima*, *anemone*).

ἀνήρ, ἀνδρός, ὁ, a man, husband, = L. vir. (Alex-*ander.*)

ἄνθος, εος, τό, a bud, flower. (*Antho*-logy, poly-*anthus.*)

ἀνθρώπινος, η, ον, human.

ἄνθρωπος, ὁ, ἡ, a man, person, human being; *also*, a woman. (Phil-*anthropy.*)

Digitized by Google

ἀν-ίημι, I send up *or* forth, let go, relax.
ἀν-ίστημι, I make to stand up, set up, raise up; *intrans. tenses*, 416, 1, I rise up, *etc.*
ἀ-νόητος, ον, unthinking, foolish.
ἄνοια, ἡ, 130, Exc. 2, want of understanding, folly. Cf. νόος.
ἀν-οίγω, ξω, ἀνέῳγμαι, 424, 16, I open, disclose; cf. 387 b².
ἄ-νομος, ον, lawless.
ἀντί, 622, *orig.* over against; *hence*, corresponding to, equivalent, instead of, in exchange. (*Ant*-agonist.)
ἀντι-λαμβάνω, I take, *or* get, in exchange, τι τινός, 578; *mid.*, I take hold of, take part in, τινός, 576.
ἀντι-λέγω, aor. uses ἀντεῖπον, I speak against, gainsay.
ἀνύω, Att. ἀνύτω, ύσω, 419, 17, I accomplish, effect, complete.
ἀξίνη, ἡ, an *ax*, L. *ascia*.
ἄξιος, α, ον, worthy. (*Axiom.*)
ἀξιόω, ώσω, I count worthy, τινά τινος, 578; I claim.
ἀπ-αγορεύω (other tenses from 450, 8), I denounce, forbid, renounce.
ἀ-παθής, ές, *apathetic*, passionless.
ἀ-παίδευτος, ον, ill-bred, uneducated.
ἄ-παις, 218, childless.
ἅπαξ, once, once for all.
ἅ-πας, ασα, αν, quite all, all together.
ἄπ-ειμι, I go off *or* away.
ἀπ-είρηται, *see* ἀπ-αγορεύω.
ἀπ-έρχομαι, *cf. also* εἶμι, I depart.
ἀπ-έχω, *intrans.* I am distant, τινός, 580; *mid.*, I abstain from, *lit.* I hold, *or* keep, off.
ἁ-πλόος, όη, όον, = ἁπλοῦς, ῆ, οῦν, 258, b, *lit.* all in one fold, single, *simple*, L. *simplex*.
ἁπλῶς, *simply*, absolutely.
ἀπό, 623, L. *ab*, *off*, from *a position on or near something*. (Cf. *of*, *apo*-stle.)
ἀπο-βαίνω, I step off, I go forth, reach; turn out, end *in a certain way*, = L. evado.
ἀπο-βάλλω, I throw off from, cast away, lose.
ἀπο-διδράσκω, δράσομαι, ἔδρᾱν, 444, 2, I run away from, shun.
ἀπο-δίδωμι, I give back, render, repay; *mid.*, I sell. (*Apodosis.*)
ἀπο-θνήσκω, 444, 4 a, *used as pass. of* ἀποκτείνω, I die, am killed.
ἀπο-καλύπτω, I uncover, reveal. (*Apocalypse.*)
ἀπο-κρίνομαι, I give back my decision, answer, τί τινι.
ἀπο-κτείνω, I kill, slay; condemn to death.
ἀπ-όλλυμι, I kill off, destroy utterly, lose; *mid.*, I perish. (*Apollyon.*)
ἀπο-στέλλω, I send away. (*Apostle.*)
ἀπο-στρέφω, I turn aside *or* back. (*Apostrophe.*)
ἅπτω, ἅψω, 427, 1, I fasten, kindle; *mid.*, 691, I fasten myself to, cling to, grasp, τινός (544 b), 574. (L. *apto*, *apse.*)
ἄρα, 865, accordingly, then.
ἆρα, 828 c, 829, *a strengthened form of* ἄρα, *used to introduce a question.*
ἀργία, ἡ, = ἀεργία, idleness; *in a good sense*, leisure.
ἀργός, όν, = ἀ-εργός, idle. (Lethargy.)
Ἄργος, εος, τό, *Argos.*

Digitized by Google

ἄργυρος (*ἀργός*, white), ὁ, white metal, i. e., silver, L. *argentum*.

ἀρέσκω, ἑσω, 444, 10, I make amends, please, τινί, 595 b.

ἀρετή, ἡ, goodness, excellence, manhood, valor, = L. virtus. (*Ares.*) Cf. ἄριστος.

Ἄρης, Ἄρεος or -εως, ὁ, 202, 1, *Ares* = L. Mars.

ἀριθμός, ὁ, number. (*Arithmetic.*)

ἄριστος, η, ον, best, 223 R. a. (*Aristo*-cracy.)

ἀρκέω, ἑσω, pf. pass. ἤρκεσμαι, I ward off, protect, avail, suffice; *often impers.*, it is enough, it satisfies. L. *arceo*.

ἄροτρον, τό, 462, a plow. (L. *aratrum, arable*).

ἁρπάζω, άσω, 431, 1, I grasp hastily, snatch up, seize. L. *rapio*. (*Harpy.*)

ἀρχαῖος, α, ον, from the beginning, ancient. (*Archæo*-logy.)

ἀρχή, ἡ, a beginning, leadership, rule; ἀρχήν, 552, = at first; οὐκ ἀρχήν = not at all. (Mon-*archy.*)

ἄρχω, ἄρξω, 424, 2, I begin, take the lead of, rule, 574, 581; *mid. more common than act. in orig. sense, cf.* 691. (*Arch*-angel, *arch*-bishop.)

ἄρχων, οντος, ὁ, a leader, ruler, *archon*.

ἀ-σεβής, ές, impious, unholy.

ἀ-σθένεια, ἡ, 130, Exc. 2, weakness.

ἀ-σθενής, ές, wanting strength, infirm, weak.

ἀσκέω, ήσω, I dress out, fashion; I practise, train. (*Ascetic*).

ἀσπάζομαι, άσομαι, I greet, salute, embrace. (*Aspasia.*)

ἀσπίς, ίδος, ἡ, a shield = L. clipeus.

ἄστρον, τό, a star, L. *astrum*. Cf. ἀστήρ, L. *stella* (*sterula*), Eng. *star*.

ἄστυ, εος, also εως, τό, a city, town, = L. urbs. (*Astyanax.*)

ἀ-σχολία, ἡ, want of leisure, *cf.* L. negotium; *hence*, business.

ἄτη, ἡ, distraction, delusion, judicial blindness; calamity. (*Ate* of Shak.)

ἀ-τιμία, ἡ, dishonor, disgrace.

Ἀτρείδης, ὁ, 466, son of *Atreus*.

αὖ, again, anew; on the other hand, 864. L. *aut, autem*.

αὖθις, *longer form of* αὖ, back again, *etc.*

αὐλή, ἡ, the open court, courtyard; quadrangle *or* court. (L. *aula*, Eng. *hall.*)

αὐξάνω, αὐξήσω, 436, 3, I make grow, increase, exalt; *act. intrans., or pass.*, I grow, increase, *wax*. L. *augeo*.

αὔριον, to-morrow. (*Aurora.*) Cf. ἠώς.

αὐτίκα, immediately. Cf. αὐτός.

αὐτόθεν, from the very spot *where one is;* on the spot, at once.

αὐτός, ή, όν, self = L. ipse; ὁ αὐτός = L. idem. (*Auto*maton, *auto*-biography.)

αὐτοῦ, 590 a², on the spot, *lit.* at the very place.

αὑτοῦ = ἑαυτοῦ, 235.

ἀφ-αιρέω, I take away from; *mid.*, I deprive, rob of, τινά τι, 553. Cf. also 580 a.

ἀ-φανής, ές, unseen, invisible; secret; obscure. Cf. φαίνω.

ἄ-φθονος, ον, free from envy, ungrudging; without stint, plentiful.

Digitized by Google

ἀφ-ικνέομαι, I come forth, arrive at.
ἀφ-ίστημι, I make stand off, put away, remove; make to revolt; *mid. and intrans.*, I withdraw, revolt. (*Apostatize.*)
ἀφ-ορίζω, I mark, *or* bound, off; determine, define. (*Aphorism.*)
ἀ-χάριστος, ον, without *grace*, *ungrate*-ful.
Ἀχιλλεύς, έως, ὁ, *Achilles.*
ἄχος, εος, τό, an *ache*, pain.

B

βάθος, εος, τό, depth *or* height. (*Bathos.*)
βαθύς, εῖα, ύ, deep, high.
βαίνω, βήσομαι, 435, 1, I step, walk, go; 416, 2, I make go. (*Basis*, acro-*bat.*)
βάλλω, βαλῶ, βέβληκα, 432, 4, I throw, cast at, pelt; *mid.*, I agitate, ponder. (Para-*ble*, hyper-*bolical.*)
βάπτω, ψω, 427, 2, I dip, dip under. (*Bapt*-ism.)
βάρβαρος, ον, *barbarian*, i. e., foreign.
βάρος, εος, τό, weight, pressure; excess. (*Baro*-meter.)
βαρύς, εῖα, ύ, heavy, grievous, burdensome; deep-toned. (L. *grave*, *bary*-tone.)
βασιλεία, ή, 460 c, a kingdom, dominion.
βασιλεύς, έως, ὁ, a king, prince. (*Basil*, *basilisk.*)
βέλος, εος, τό, anything thrown; bolt, dart. Cf. βάλλω.
βελτίων, ον, better; βέλτιστος, η, ον, best; 223 R. a.
βία, ή, force, might, violence; 610 R. a. Cf. ἴς (*Fis*), L. *vis.*
βιάζομαι, άσομαι, I force, overpower.
βίαιος, α, ον, or ος, ον, violent; *pass.*, forced.
βιβλίον, τό, a paper, scroll; a little book, book. (*Bible.*)
βίος, ὁ, the course of life, life, lifetime. (*Bio*-graphy.)
βιόω, ώσομαι, 423, 2, I live, L. *vivo.*
βλάβη, ή, hurt, damage. (*Blame.*)
βλάπτω, ψω, 427, 3, I hurt, damage, mar. (*Blas*-pheme.)
βλασ-φημία, ή, evil speaking, *blasphemy.* Cf. φήμη, L. *fari*, Eng. *fame.*
βλέπω, ψω, 424, 3, I look, see; look at, towards, *or* for.
βλώσκω, μολοῦμαι, μέμβλωκα, 445, 2, I come *or* go.
βοή, ή, a cry, shout, noise. (L. re-*boo.*)
βουλεύω, εύσω, I take counsel, consider, give counsel, advise; *mid.*, 690 a, deliberate. (Thrasy-*bulus.* Cf. θρασύς.)
βουλή, ή, *will*, determination. counsel; council, senate.
βούλομαι, -λήσομαι, 422, 3, I *will.* wish, am willing, L. *volo.*
βοῦς, βοός, ὁ, ή, L. *bōs*, a bullock *or cow*, an ox; *plur.*, cattle. (*Bovine, beef.*)
βραδύς, εῖα, ύ, slow, heavy; late, dull.
βραχύς, εῖα, ύ, short; few, little. L. *brevis, brief.*
βροτός, ὁ, a *mortal.* (Am-*brosia.*) Cf. μορτός, 53 D.

Γ

γάλα, ακτος, τό, milk, L. *lac.* (*Galaxy.*)
γαμέω, γαμῶ, ἔγημα, 448, 2, I marry; *act.* = uxorem duco, *mid.* = nubo.

Digitized by Google

γάμος, ὁ, a marriage; wedlock. (Poly-*gamy*.)

γάρ, for = L. enim; 870.

γαστήρ, έρος and ρός, ἡ, 173², belly, appetite; womb. (*Gastric*.)

γε, at least = L. quidem; 850.

γελάω, άσομαι, 419, 2, I laugh, laugh at.

γέλως, ωτος, ὁ, laughter.

γενεά, ἡ, birth, descent, *gen*eration, race. (*Genea*-logy.)

γένεσις, εως, ἡ, origin, source, *genesis*.

γενναῖος, α, ον, thoroughbred, noble, L. *gener*-osus.

γένος, εος, τό, race, descent; descendants; *genus*, kind.

γεραιός, ά, όν, 221 b, old, venerable.

γέρων, οντος, ὁ, old man.

γεύω, σω, I make one taste (554), τινός, 574 or 576; *mid*., I taste. (L. *Gusto*, *gustus*.)

γεωργός, ὁ, 457 c, a husbandman; *prop. an adj*., tilling the ground. (*Georgics*.) Cf. γῆ, ἔργον.

γῆ, ἡ, 132, earth, land. (*Geology*.)

γῆρας, ρως, τό, 182, old age.

γηράσκω, άσω, 444, 1, I grow old.

γίγας, αντος, ὁ, a *giant*; = γηγενής, earth-born.

γίγνομαι or γίνομαι, γενήσομαι, 449, 1, I become, am born, am. (L. *gigno*; *kin*.)

γιγνώσκω, γνώσομαι, 445, 4, I *know*, L. *gnosco*.

γλυκύς, εῖα, ύ, sweet to the taste, sweet, delightful, dear. (*Glyce*-rine, *lico*-rice = γλυκεῖα and ῥίζα, root.)

γλῶσσα, ἡ, the tongue; a tongue, language. (*Glossary*.)

γνώμη, ἡ, *lit*. a means of *knowing*, perception; opinion, decision, vote. (*Gnomic*.)

γνῶσις, εως, ἡ, a seeking to *know*, inquiry; *knowledge*. (*Gnostic*.)

γονεύς, έως, ὁ, a father, ancestor; *pl*., parents. Cf. γένος.

γόνυ, γόνατος, 202, 3, *knee*, L. *genu*.

γοῦν (γε οὖν), at least then, at all events, at any rate; 850.

γράμμα, ατος, τό, 461 a, that which is drawn *or* written; a letter; *plur*., the alphabet, an inscription; learning. (*Grammar*.)

γραφεύς, έως, ὁ, a painter.

γραφή, ἡ, a drawing, writing; indictment. (*Graphic*.)

γράφω, ψω, I *grave*, write; *mid*., 691, indict. (*Graphic*, bio-*graphy*.)

γυμνός, ή, όν, unclad, slightly clad; unarmed. (*Gymnast*.)

γυνή, ναικός, ἡ, 202, 4, woman, wife; *in the voc*. = *our* Madam, Mrs. (*Queen*.)

γωνία, ἡ, a corner, angle. (Hexa-*gon*.)

## Δ

δαίμων, ονος, ὁ, a deity, divinity (*demon*).

δάκνω, δήξομαι, 435, 7, I bite; I sting, vex.

δάκρυον, τό, a *tear*, L. *lacryma*.

δακρύω, σω, I weep; weep for.

δασύς, εῖα, ύ, thick with hair; *hence in general, like* L. densus, thick.

δέ, but, 862; and, further.

δέδια, δέδοικα, 409, 5; 712, I fear, am afraid; am afraid of.

δεῖ, 422, 4, *impers*. = it is necessary, binding on one; one must, ought, 764 b, fin.

Digitized by Google

δείκνυμι, δείξω, 442, 3, I show, point out; tell, explain. (L. *dico, digitus;* para-*digm.*)

δειλία, ἡ, timidity, cowardice.

δειλός, ή, όν, timid, cowardly, miserable.

δεινός, ή, όν, fearful, terrible. (*Dino*-therium.)

δεῖπνον, τό, *in Att.* = the chief meal, *our* dinner, L. coena.

δέκα, *ten;* δέκατος, η, ον, *tenth.* (L. *decem, decade.*)

δένδρον, τό, a *tree, esp.* fruit-tree. (Rhodo-*dendron.*)

δεξιά (*fem. of* δεξιός, *sc.* χείρ), the right hand, L. *dextera.*

δεξιός, ά, όν, L. *dexter*, on the right hand *or* side; dexterous, favorable.

δεσμός, ό, 460 b, a band, bond, fetter; bonds, prison. Cf. δέω, I bind.

δεσπότης, ό, 135 R., a master, *prop. of slaves; hence,* a despot, *whose subjects are slaves.*

δεῦρο, hither; hitherto.

δεύτερος, α, ον, second, inferior; 552, secondly. (*Deutero*-nomy.)

δέχομαι, ξομαι, 415, I receive, accept; entertain; expect.

δέω, δεήσω, 422, 4, I need, lack, miss; *mid.*, entreat, long for, τινός, 575. Cf. also 544 c.

δέω, δήσω, 420, 1, I bind; fetter. (Dia-*dem.*)

δή, 851, now; in particular; *usually marking the obviousness of statements.*

δημο-κρατία, ἡ, *democracy,* popular authority *or* government.

δῆμος, ό, *lit.* a country-district, *opp. to* πόλις; the common people, plebeians; the citizens *of a democracy.*

δι, 629, 630, between, through. (*Dia*-gonal; L. *dis.*) Cf. δύο.

δια-βαίνω, I step, *or* cross, through *or* over. (*Diabetes.*)

δια-βάλλω, I throw, *or* carry, across; *com., also,* traduce, slander. (*Diabolic.*)

δια-βολή, ἡ, slander, false accusation. (*Devil*, Fr. *diable.*)

δι-αιρέω, 71, I take in two, divide.

δίαιτα, ἡ, mode of living. (*Diet.*)

διά-κειμαι, I am disposed, am in a *certain* state.

δι-ακόσιοι, αι, α, *two hundred,* L. *ducenti.*

δια-λέγω, dep. δια-λέγομαι, 424, 15 a, I betake myself aside, hold a private interview; *hence, as commonly,* converse, argue. (*Dialect.*)

διά-λογος, ό, conversation, *dialogue.*

δια-τίθημι, I place apart, dispose, manage; *mid.*, dispose of, bequeath.

δια-τρίβω, I rub away, consume; χρόνον, spend time, live. (*Diatribe.*)

δια-φέρω, I *differ* from, excel, τινός, 581; διαφέρει, it makes a difference.

διδάσκολος, ό, ή, a teacher.

διδάσκω, ξω, 447, 10, I teach, τινά τι, 553, 554; *mid.*, 691 a, I learn. (*Didactic.*)

δίδωμι, δώσω, 403, 4, I give, L. *do.*

δι-έρχομαι, 71, I go through *or* across, arrive at; narrate; χρόνον, spend, *or* pass, time.

δίκαιος, α, ον, also ος, ον, righteous, just, exact.

δικαιοσύνη, ἡ, 464 b, righteousness, justice.

δίκη, ἡ, right *as fixed by usage,* law; lawsuit, judgment, penalty.

Διός, *see* Ζεύς.

διπλόος, όη, όον, contr. οῦς, ῆ, οῦν,

Digitized by Google

*two-fold, double;* treacherous. (*Duplex, duplicity.*)

δίς (δύο), *twice*, L. *bis.*

δίχα, in two, asunder. (*Dicho*-tomy.)

διώκω, ξω, I pursue; N. T., persecute.

δόγμα, ατος, τό, opinion, resolution, decree. (*Dogmatic.*) Cf. δόξα.

δοκέω, δόξω, 448, 4, I seem, think; *intr.*, seem, appear; *esp.* δοκεῖ, it seems, it seems good. (L. *decet.*)

δόλος, ὁ, *lit.* a bait; *hence*, deception, craft. (L. *dolus.*)

δόξα, ἡ, opinion; reputation, glory. (Ortho-*doxy*, *doxo*-logy.) Cf. δοκέω.

δόρυ, ατος, 202, 5, the trunk *or* shaft *of a tree;* a shaft *or* beam; a shaft *or* spear.

δόσις, εως, ἡ, a giving; gift, portion, *dose.* Cf. δίδωμι.

δουλεία, ἡ, 460 c, slavery; the servile class.

δουλεύω, εύσω, 472, i, I am a slave; serve, obey.

δοῦλος, ὁ, a slave, servant.

δουλόω, ώσω, 472, i, I enslave; *mid.*, enslave to myself.

δράκων, οντος, ὁ, a *dragon.*

δρᾶμα, ατος, τό, an act *or* deed; play, *drama.*

δράω, δράσω, 421, 1, I act, do.

δρομεύς, έως, ἡ, a runner. Cf. τρέχω, 450, 5.

δρόμος, ὁ, a race, running; a course. (Hippo-*drome.*)

δρῦς, δρυός, ἡ, an oak; any *tree.* (*Dryad.*)

δύναμαι, ήσομαι, 404, 5, I am able, capable; signify, denote.

δύναμις, εως, ἡ, power, ability; *of a word*, the force *or* sense; value. (*Dynamite.*)

δυναστεία, ἡ, sovereignty, lordship. (*Dynasty.*)

δυνάστης, ὁ, master, sovereign, ruler.

δυνατός, ή, όν, able, strong; *of things*, possible.

δύο, L. *duo, two.*

δυσ-τυχής, ές, 471, 484, unlucky, unfortunate.

δώδεκα, twelve; δωδέκατος, η, ον, twelfth. (L. *duodecim.*)

δῶρον, τό, L. *do*-num, a gift, present. (*Dora*-thea.) Cf. δίδωμι.

## E

ἐάν, *contr. from* εἰ, ἄν, 872, 873, if haply, if so be that, if.

ἔαρ, ἔαρος; contr. ἦρ, ἦρος, τό, 160 d, L. *ver*, spring.

ἑαυτοῦ, ῆς, οῦ, or αὐτοῦ, etc., 235, of himself, *etc.*

ἐάω. impf. εἶων. 312 R. a, ἐάσω, I allow, let be, permit; let alone, omit.

ἐγγύς, 299, near, *of place or time;* akin to, like.

ἐγείρω, ἐγερῶ, 432, 5; ἐγρήγορα, intrans., 417; I arouse, awaken, stir up. Cf. ἀγείρω.

ἐγ-κρατής, ές, having power over; self-restrained, continent.

ἐγ-χέω, I pour in, fill.

ἐγώ. L. *ego*, I. (*Egotism.*)

ἕδρα. ἡ, a *seat*, temple, L. *sedes.* (*Set, saddle*, Cath-*edral.*)

ἐθέλω or θέλω, ἐθελήσω, 422, 9 a, I will, wish.

ἔθνος, εος, τό, a race, tribe; a nation; N. T., gentile. (*Ethno*-logy.)

ἔθος, εος, τό, custom, manners, habit. Cf. ἦθος.

εἰ. 872, 103, if; whether.

εἶδον, *see* ὁράω. L. *video.*

Digitized by Google

εἶδος, εος, τό, that which is seen, the form, figure; a figure, form, class. Cf. ἰδέα.
εἴδωλον, τό, a shape, image, idea. (*Idol.*)
εἴκοσι, *twenty*, L. *viginti*.
εἰκών, όνος, ἡ, likeness, image. (*Icono*-clast.) Cf. ἔοικα.
εἴληφα, *see* λαμβάνω.
εἶλον, *see* αἱρέω.
εἰμί, ἔσομαι, 406, 1, I *am*, L. *sum*.
εἶμι, 405, 1, L. *ire*, I am going; *hence*, I go *or* will go. Impv. ἴθι δή = go then; good!
εἶπον, *see* 450, 8 a, I said.
εἴργω, ξω, 442, 4 a, I shut out (*or* in), L. *arceo*. (*Ark.*)
εἰρήνη, ἡ, peace; rest, repose; time of peace. (*Irenæus.*)
εἴρηκα, *see* εἶπον, 450, 8.
εἷς, μία, ἕν, 156 c, *one*, L. *unus*.
εἰς or ἐς, 103, 620, into, unto. (*Es*-oteric, Stamboul=ἐς τὴν πόλιν.)
εἰσ-άγω, I bring in, import.
εἰσ-βάλλω, I throw into; ἑαυτόν or στρατιάν, I make an invasion.
εἴτα, *of time* = then, after, thereupon; = L. ita, and so then, then.
εἴωθα, 322, I am accustomed, 712. (L. *suetus.*) Cf. ἔθος, st. Fεθ.
ἐκ or ἐξ, 80 c, 103, 47 R. a, 624, out of, L. *ex*. (*Ex*-odus.)
ἕκαστος, η, ον, 259, each; ἑκάτερος, α, ον, 259, either *of two*.
ἑκατόν, L. *centum*, *hundred*. (*Hecatom*-b.)
ἐκ-βάλλω, 47 R., I cast out; banish; disembark.
ἐκεῖ, there = L. illic.
ἐκεῖθεν, thence = L. illinc.
ἐκεῖνος, η, ο, also κεῖνος, that yonder = L. ille.
ἐκεῖσε, thither = L. illuc.
ἐκ-κλησία, ἡ (καλέω), a *summoned* assembly; N. T., the Church. (*Ecclesias*-tic; Fr. *église*.)
ἐκ-λείπω, 47 a, I leave out, omit, discard, forsake; *intr.*, leave off. (*Eclipse.*)
ἐκ-πίπτω, 47 a, *used as a pass. of* ἐκβάλλω, I fall out of *or* from; am banished from, deprived of.
ἑκών, οὖσα, όν, willing, voluntary.
ἔλαιον, τό, *oil*, L. *oleum*.
ἐλάσσων, ον, 223, 4, *comp. of* ὀλίγος, smaller, less, fewer, worse.
ἐλαύνω, ἐλάσω or ἐλῶ, 435, 2, I drive, set in motion; *seemingly intr.*, ride, drive, sail. (*Elastic.*)
ἐλάχιστος, η, ον, 223, 4, *sup. of* ὀλίγος, smallest, least, fewest, worst.
ἐλέγχω, ξω, 321, I disgrace, dishonor; put to the test, examine; confute, convict; convince, refute.
ἐλευθερία, ἡ, freedom, liberty; release.
ἐλεύθερος, α, ον, also ος, ον, free; freed; open to all. (L. *liber*, *lubet.*)
ἐλευθερόω, ώσω, 472 i, I set free, deliver; acquit.
ἐλέφας, αντος, ὁ, an *elephant*; ivory.
ἕλκος, εος, τό, a wound; *ulcer*, L. *ulcus*.
ἕλκω, ξω, aor. εἵλκυσα, 419, 19, I drag, draw. (*Hulk*, L. *sulcus.*)
Ἑλλάς, άδος, ἡ, Greece, *Hellas*.
Ἕλλην, νος, ὁ, a Greek; Ἑλληνικός, ή, όν, *Hellenic*, Greek.
ἐλπίς, ίδος, ἡ, hope; expectation.
ἐμαυτοῦ, ῆς, οῦ, 235, of myself.

Digitized by Google

ἐμός, ή, όν, my, L. *meus.*
ἐμπόριον, τό, a mart, *emporium.*
ἔμ-πορος, ό, a passenger, journeyman, merchant. Cf. πόρος, *pore.*
ἕν, *see* εἷς, *one.*
ἐν, 103, 627, *in*, among.
ἔνατος, η, ον, *ninth.*
ἕνδεκα, eleven, L. *undecim ; ἐν-δέκατος, η, ον,* eleventh.
ἐνήνοχα, *see* φέρω, 450, 6.
ἔνθα, 250, where, there, — *of place or time,* 879, 5.
ἐνθάδε, thither, there ; here.
ἔνθεν, 250, whence, thence,— *of place or time,* 879, 5.
ἐνθένδε, hence.
ἐννέα, *nine*, L. *novem.*
ἐνταῦθα, here, there, thereupon, —*of time or place.*
ἐν-τυγχάνω, I happen upon, fall in with, τινί, 602.
ἕξ, *six*, L. *sex ; ἕκτος, η, ον, sixth.*
ἐξ, *see* ἐκ.
ἐξ-ελέγχω, I examine, convict, confute, *etc.*, thoroughly.
ἔξ-εστι, *impers. use of* ἔξειμι, it is in one's power, possible, allowed.
ἕξις, εως, ή, habit *or* condition, *of mind or body.* (*Hectic.*) Cf. ἔχω.
ἐξ-ίστημι, I put out of its place, change, alter, derange; *mid. and pass.*, stand aside, retire from, shun ; φρενῶν, am distracted. (*Ecstasy.*)
ἔοικα, 712, 409, 7, I am like, τινί, 602 ; *impers.*, it is likely, seemly, fitting.
ἐπ-αινέω, έσω, 420, 4, I approve, sanction ; praise, commend.
ἔπαινος, ό, praise, approval.
ἐπ-αίρω, I lift up, exalt, excite.
ἐπεί, when, since,— *temp. and caus. ; lit.* after that, then when, seeing that.
ἐπει-δή, 877, 6.
ἔπειτα, afterwards, next.
ἐπ-έχω, I hold to, keep in check, direct; *intr.*, pause. (*Epoch.*)
ἐπί, 640–42, upon, on, over. (L. *ob ; epi*-demic, *epi*-taph.)
ἐπι-θυμέω, ήσω, I set my heart upon, τινός, 576; desire eagerly.
ἐπι-σκοπέω, I look over, oversee, inspect. (*Episcopal.*) Cf. 427, 16 a.
ἐπίσκοπος, ό, overseer, inspector. (*Bishop.*)
ἐπίσταμαι, ήσομαι, 404, 6, I understand, know how, know well.
ἐπι-τίθημι, I put on, impose, inflict ; incline towards ; *mid.*, apply myself to, engage in. (*Epithet.*)
ἐπιχειρέω, ήσω, I put hand to, attempt, τινί, 605.
ἕπομαι, ἕψομαι, ἐσπόμην, 424, 8 a, L. *sequor*, I follow, τινί, 602.
ἔπος, εος, τό, a word, verse, tale ; τὰ ἔπη, *epic* poetry.
ἑπτά, *seven*, L. *septem ; ἕβδομος, η, ον, seventh.* (*Hepta*-gon.)
ἐργάζομαι, εἰργασάμην, 312 R. a, I work, am busy ; perform.
ἔργον, τό, *work*, deed ; ἔργῳ, 608 fin. (En-*ergy*, *irk*-some.)
ἐρημία, ή, solitude, desolation, destitution ; a desert.
ἔρημος, ον, lonely, solitary, deserted. (*Eremite, hermit.*)
ἔρις, ιδος, ή, 171, strife, rivalry, contention.
ἑρμηνεύω, εύσω, I interpret, explain. (*Hermeneutics.*) Cf. Ἑρμῆς.
ἑρπύζω = ἕρπω.
ἕρπω, ψω, εἵρπυσα, 312 R. a, I creep, crawl ; advance. L. *serpo, repo.*
ἔρχομαι, ἐλεύσομαι or εἶμι, 450, 2, I come *or* go. (Pros-*elyte.*)

Digitized by Google

ἐρῶ, *see* εἶπον.
ἔρως, ωτος, ὁ, love, passionate desire.
ἐρωτάω, ήσω, I ask, τινά τι, 553; question, solicit.
ἐς, *see* εἰς.
ἐσθίω, ἔδομαι, ἔφαγον, 450, 3, L. *edo*, I *eat*, consume. (*Esculent*, sarco-*phagus*.)
ἑστία, ἡ, hearth; house, family. (L. *Vesta*.)
ἔσχατος, η, ον, *lit.* uttermost, *extreme*.
ἕτερος, α, ον, *other*, different. (L. *alter*, *aut*; *either*, *hetero*-dox.)
ἔτι, still, yet, further.
ἔτος, εος, τό, a year. (L. *vetus*.)
εὖ, well. (*Eu*-logium.)
εὐ-αγγέλιον, τό, good news. (*Evangelist*.)
εὐ-γενής, ές, 484, well-born. (*Eugene*.)
εὐδαιμονία, ἡ, happiness, prosperity.
εὐδαιμονέω, ήσω, I am prosperous, happy.
εὐδαιμονίζω, ίσω, I count happy.
εὐ-δαίμων, ον, 221 d, *lit.* with a good genius *or* destiny, fortunate, happy.
εὔ-ζωνος, ον, 484, well-girdled, well-girt.
εὐ-ήθης, ες, good-natured, simple. Cf. ἦθος.
εὐθύς, εῖα, ύ, straight, direct; *adv.*, straightway, directly.
εὔ-νους, ουν (*pl.* εὔνοι, 145 b), 221 d, *contr. for* εὔνοος, ον, well-minded, kindly.
εὑρίσκω, εὑρήσω, 447, 6; 310, I find, find out; *mid.*, I get, procure. (*Eureka*.)
εὐρύς, εῖα, ύ, broad, wide, extended. (*Eury*-dice.)
εὐ-σεβής, ές, 471, pious, reverent, holy.
εὐ-τυχής, ές, fortunate, well-off.
εὐ-φυής, ές, well-grown, shapely, graceful; clever, witty. (*Euphuist*.)
εὐχή, ἡ, wish, prayer, vow; curse.
εὔχομαι, ξομαι, 310, 544 a, I pray, pray to, vow *or* promise; pay vows.
εὔ-ψυχος, ον, brave-hearted, courageous.
ἐφ-ήμερος, ον, 642, 71, 72, short-lived, *lit.* of, *or* for, a day.
ἐφ-οράω, I look over, survey, observe. (*Ephor*.)
ἐχθρός, ά, όν, 222 fin., hated, hateful; *act.*, hating, hostile.
ἔχω, ἕξω or σχήσω, 424, 11, I have, hold; *intr.*, 684 a, I am; *mid.*, 691, I lay hold of, τινός, 574.
ἕωθεν, from dawn, early.
ἕως, ἕω, ἡ, 148, L. *eos*, dawn, morn.
ἕως, while, so long as; till. Cf. τέως.

## Z

ζάω, ήσω, 371 c, I live, have vigor, am strong.
ζεύγνυμι, ζεύξω, ἐζύγην, 442, 5, L. *jungo*, I *yoke*, *join*; unite, make fast. (*Zeugma*.)
Ζεύς, Διός, 202, 6, = L. Jupiter, *Zeus*. (*Janus*, *Dio*-genes.)
ζητέω, ήσω, I seek, seek after; search out, examine.
ζυγόν, τό, *yoke*, L. *jugum*.
ζώνη, ἡ, a girdle, belt. (*Zone*.)
ζῷον, τό, an animal, *lit.* a living creature. (*Zoo*-logy.)

## H

ἦ, verily, surely; *interrog.*, = L. num, 828 R., 852, 10.
ἤ, or; ἤ——ἤ, either——or;

Digitized by Google

*after comparatives, etc.*, than, 860.

ᾗ (ὅς), *sc.* ὁδῷ, 608, 810, in which *way*, as.

ἥβη, ἡ, youth. (*Hebe.*)

ἤγαγον, *see* ἄγω.

ἡγεμών, όνος, ὁ, a guide, leader, commander.

ἡγέομαι, ἥσομαι, I guide, lead, command, τινί, 596, τινός, 581 a; *also* = L. ducere, I regard, think.

ἤδη, already. Cf. δή.

ἥδομαι, ἡσθήσομαι, ἥσθην, 413, I enjoy, am pleased with, τινί, 611 a.

ἡδονή, ἡ, pleasure, enjoyment.

ἡδύς, εῖα, ύ, 222, *sweet*—to any sense; pleasant, welcome. (L. *suavis, suadeo.*)

ἦθος, εος, τό, *lit.* the accustomed seat *or* haunts; habit, character, disposition. (*Ethics*, L. *ēthicus.*)

ἥκιστα, 223, 228, at least.

ἥκω, ἥξω, I am come, have come.

ἦλθον, *see* ἔρχομαι.

ἥλιος, ὁ, the sun. (*Helio*-trope.)

ἡμεῖς, we. Cf. ἐγώ, 230.

ἡμέρα, ἡ, day; ἡμέρας, 591, by day. (Ep-*hemeral.*)

ἡμέτερος, α, ον (ἡμεῖς), our.

ἥμισυς, εια, υ, half. (*Hemi*-sphere, *semi*-circle.)

ἤν, *for* ἐάν, if haply.

ἤνεγκα, *see* φέρω.

ἦρ, ἦρος, τό, L. *ver*, spring.

Ἥρα, ἡ, = L. Juno, *Hera.*

Ἡρακλῆς, έεος or έους, 180, 179, = L. *Hercules, Heracles.*

ἧσσων, ον, 223, *comp. for* ἀγαθός, less, weaker, inferior; *adv.*, 552.

Ἥφαιστος, ὁ, = L. Vulcan, *Hephaestus.*

ἠχώ, όος or οῦς, ἡ, 193, *echo.*

ἠώς, ἠόος or ἠοῦς, ἡ, 182, the dawn. (L. *eos, eous.*)

## Θ

θάλασσα, ἡ, the sea.

θάνατος, ὁ, death. (Eu-*thanasia.*)

θάπτω, ψω, τέταφα, 427, 5, I bury, entomb.

θάρσος, εος, τό, courage, boldness, confidence, *dar*-ing.

θάσσων, ον, 222 R., *comp. of* ταχύς, quicker, swifter.

θαυμάζω, άσω, I wonder, wonder at, admire.

θαυμαστός, ή, όν, 398, wonderful, admirable.

θεά, ἡ, a goddess.

θέα, ἡ, a spectacle, view. (*Theatre.*)

θεάομαι, άσομαι, I view, behold.

θεῖος, α, ον, divine, sacred; extraordinary.

θέλω, *see* ἐθέλω.

θεός, ὁ, L. *deus*, god. (*Theology.*)

θεραπεύω, εύσω, I attend, serve, pay court to; heal.

θερμός, ή, όν, warm, hot; rash, active. (*Thermo*-meter.)

θέρος, εος, τό, summer, summer-heat. (*Fervor.*)

θέσις, εως, ἡ (τίθημι), a placing; position, proposition, institution. (*Thesis*, anti-*thesis.*)

θεωρέω, ήσω. I view, observe, contemplate. (*Theorem.*)

θεωρία, ἡ, observation, contemplation. (*Theory.*)

θῆλυς, εια, υ, female; effeminate.

θηρίον, τό, wild beast, L. *fera.* (*Deer.*)

θηριώδης, ες, full of beasts; brutal, savage. Cf. εἶδος.

θησαυρός, ὁ, L. *thesaurus, treasury, treasure.* Cf. τίθημι.

Digitized by Google

θνήσκω, θανοῦμαι, 444, 4, I am dying, die.
θνητός, ή, όν, 398, mortal; human.
Θρᾷξ, ᾳκός, ὁ, *a Thracian.*
θρασύς, εῖα, ύ, bold, rash; resolute. Cf. *θάρσος.*
θρίξ, τριχός, ἡ, hair—*of man or beast, usually in plur.* (*Trichina.*)
θυγάτηρ, ατρός, ἡ, *daughter.*
θυμός, ὁ, cf. *θέω*, 426, 1, the life-current, i. e., blood; impulse, spirit; soul. (*Fume.*)
θύρα, ἡ, *door*, L. *foris.*
θύραζε, L. *foras*, out of doors. Cf. *θύρασι*, 205, L. *foris.*
θυσία, ἡ, 460, a, a sacrificing, sacrifice. (L. *thus, thurible.*)
θύω, θύσω, 420, 2, cf. *θέω*, I offer, sacrifice.

I

ἰάομαι, άσομαι, 415, I heal; correct.
ἰατρός, ὁ, a physician, surgeon.
ἰδέα, ἡ, form, look, sort *or* kind, fashion of a thing. (*Idea.*)
ἴδιος, α, ον, also ος, ον, one's own, private, peculiar; *ἰδίᾳ sc.* *ὁδῷ*, 608, privately. (*Idiom.*)
ἱερεύς, έως, ὁ, a priest, sacrificer. (*Hier*-archy.)
ἱερός, ά, όν, sacred; *τὸ ἱερόν*, a temple; *τὰ ἱερά*, victims, entrails, auspices. (*Hiero*-glyphic.)
ἵημι, ἥσω, εἶκα, 403, 1, I make go, send, dismiss, utter; *mid.*, hasten. *Causal of εἶμι. The root shows trace of Jod*, cf. L. *ja*-cio.
ἱκνέομαι, ἵξομαι, 438, 2, I come, come to, reach.
ἵλεως, ων, gracious, gentle.
ἱμάτιον, τό, a cloak; *τὰ ἱμάτια*, clothes.
ἵνα, = L. ut, *in the sense of* in order that; *ἵνα μή*, lest, that not. Cf. 879, 6.
ἱππεύς, έως, ὁ, horseman, knight, charioteer.
ἵππος, ὁ, ἡ, horse, mare; *plur. sometimes* = chariot. (*Hippo*-potamus.)
ἴσθι, *see οἶδα and εἰμί.*
ἴσος, η, ον, equal to, same as, like; equal. (*Iso*-sceles.)
ἵστημι, στήσω, 403, 5, I make to *stand;* set up, fix; *intr.*, 416, halt, stand. (L. *sto, sisto.*)
ἱστορία, ἡ, inquiry; knowledge by inquiry, *history.*
ἰσχύς, ύος, ἡ, L. *vis*, endurance, strength. Cf. *ἴσχω*, I hold, check.
ἴσως, equally, perhaps.
ἰχθύς, ύος, ὁ, a fish. (*Ichthy*-ology.)

K

καθαρός, ά, όν, clean, pure; clear, free. (L. *castus, Catherine.*)
καθαίρω, αρῶ, I cleanse, purify, purge, atone for. (*Cathartic.*)
καθ-ίστημι, I set down, establish, ordain, make; *intr. and pass.*, 416 a, am made, am.
καί, 855, 856 b, and; also, even; καὶ——καί, both——and.
καιρός, ὁ, the right time, opportunity, occasion.
καί-τοι, and yet.
καίω, καύσω, 434, 1, I burn, kindle. (*Caustic.*)
κακία, ἡ, badness, cowardice, vice.

Digitized by Google

κακός, ή, όν, 223, 2, bad, mean, cowardly. (*Caco*-ethes.)

καλέω, έσω, κέκληκα, 420, 5, I *call*, call on, invite.

κάλλος, εος, τό, beauty. (*Calli*-sthenics.)

καλός, ή, όν, 223, 6, fair, beautiful, *hale*, *whole*. (*Kal*-eidoscope.)

καλύπτω, ψω, 427, 7, I cover, hide. (Apo-*calypse*, L. *occulo*, *clam*.)

κάμνω, καμοῦμαι, 435, 8, I am weary, tired, sick; *trans.*, I work hard—at, for.

κάμπτω, ψω, 427, 8, I bend; move *by entreaties*.

καρδία, ή, the *heart*, L. *cor*. (*Cardiac*.)

καρπός, ό, fruit; produce, *harvest*, profit. (Peri-*carp*.)

κατά, 631, 632, down. (*Cata*-ract.)

κατα-γιγνώσκω, I condemn, *lit.* judge against, τινός, 577 b, 583.

κατ-άγω, I lead, *or* bring, down; bring to land, recall from exile.

κατα-λαμβάνω, I seize upon, comprehend, overtake, discover. (*Catalepsy*.)

κατα-στρέφω, I overturn; *mid.*, subdue. (*Catastrophe*.)

κατα-φρονέω, I think slightly of, despise; think arrogantly; fix thoughts on.

κατέστην, *see* καθίστημι.

κάω = καίω, 328 e.

κεῖμαι, κείσομαι, 405, 2, *used as pass. for* τίθημι, I am laid, lie, lie down.

κελεύω, εύσω, 421, 20, I urge on, command; beseech urgently. (*Cel*-erity.)

Κελτοί, the *Celts*.

κενός, ή, όν, empty; vain. (*Ceno*-taph.)

κέντρον, τό, a spike, sting, goad, *lit.* a point. (*Center*.)

κεράννυμι, 407, κεράσω, 439, 1, I mix, mingle; blend, temper. (*Crasis*.)

κέρας, κέρατος or κέρως, τό, a *horn*; the wing *of an army*. (L. *cornu*, rhino-*ceros*.)

κέρδος, εος, τό, gain. (L. *cerdo*.)

κεφάλαιον, τό, *a neuter adj. used as subst.*, *lit.* the chief thing, sum of the matter, completion; *adv.*, 552, to sum up.

κεφαλή, ή, L. *caput*, *head*. (A-*cephalous*.)

κήρυξ, υκος, ό, 454 R. b, a herald. Cf. κῆρυξ, 164.

κηρύσσω, ξω, 428, 2, I am, *or* act as, a herald; proclaim; N. T., preach.

κινδυνεύω, εύσω, I incur danger, venture; am likely to, exposed to, *do so and so*.

κίνδυνος, ό, danger, venture, experiment.

κινέω, ήσω (κίω, I go), I set agoing, move; stir, rouse. L. *cieo*.

κισσός, or κιττός, ό, ivy.

κλαίω, κλαύσομαι, 434, 2, I weep, lament, deplore.

κλάω = κλαίω, 328 e.

κλείω, σω, 421, 15, I shut, *close*, L. *claudo*.

κλέπτης, ό, a thief; rogue, deceiver. (*Clepto*-mania.)

κλέπτω, ψω, 427, 9, I steal; cheat, deceive; act stealthily.

κλῆρος, ό, a lot, portion; the *clergy*—as opp. to the laity.

κλίνω, νῶ, 433, 1, I make *incline*, bend, lay down. (*Clinic*, L. *clivus*.)

κλοπή, ή, theft, fraud. Cf. κλέπτω.

κοιμάω, ήσω (κεῖμαι), I lull to,

Digitized by Google

rest *or*, sleep; *mid.*, I fall asleep. (*Cemetery.*)

κοινός, ή, όν, common; public. (Epi-*cene.*)

κολάζω ἴσω, I prune, trim, keep in check; chastise, correct.

κόλαξ, ακος, ό, a flatterer.

κόλπος, ό, = L. sinus, a bosom, fold; bay, *gulf.*

κόμη, ῆ, the hair, L. *coma.* (*Comet* = long-haired star.)

κομίζω, ίσω or ιῶ, I fetch, redeem; bring; *mid.*, get back for myself, recover.

κόπτω, ψω, 427, 10, I strike, knock, cut; *mid.*, beat myself, bewail, τινά, 544 a. Cf. L. plango. (*Comma, chop,* Fr. *coupon.*)

κόραξ, ακος, ό, a *crow,* raven, L. *corvus.* (*Croak.*)

κοσμέω, ήσω, I set in order; adorn.

κόσμος, ό, order, ornament; the world, *as opp. to chaos.* (*Cosmetic, cosmo*-politan.)

κρατέω, ήσω, I am strong, master of; prevail, become master of, τινός, 581; defeat, τινά. Cf. κράτος.

κρατήρ, ῆρος, ό, a mixing vessel, bowl; *crater.*

κράτιστος, η, ον, 223, strongest, best.

κράτος, εος, τό, strength, power, sway. (Demo-*cracy, hard.*)

κρείσσων, ον, 223, stronger, superior, better.

κρίνω, νῶ, 433, 2, I discern, judge, L. *cerno.*

κρίσις, εως, ή, a discriminating; judgment, decision. (*Crisis.*)

κριτής, ό, a discerner, judge. (*Critic.*)

κρυπτός, ή, όν, 398, hidden, secret.

κρύπτω, ψω, 427, 11, I conceal, hide. (*Crypt,* apo-*crypha.*)

κτάομαι, ήσομαι, 319b, 39 3 R., I acquire; *pf.*, 712, possess.

κτείνω, ενῶ, 433, 4, I kill, slay.

κτείς, κτενός, ό, 156 c, a comb; rake, harrow.

κτῆμα, ατος, τό, an acquisition; *plur.*, possessions. Cf. κτάομαι.

κτῆσις, εως, ή, an acquiring, possessing.

κύβος, ό, L. *cubus, cube;* a die.

κύκλος, ό, a circle; wheel. (*Cyclone,* en-*cyclo*-paedia.)

κύκνος, ό, L. *cycnus,* a swan.

κῦμα, ατος, τό, a swell, *esp. of the sea;* a wave, surge.

κύριος, α, ον, also ος, ον, having power over, authorized; valid, regular. ὁ κύριος, master; N. T., Lord. (*Kirk, church.*)

κύων, κυνός, ό, ή, 202, 9, L. *canis,* a dog, bitch. (*Hound, cynic.*)

Λ.

λαγχάνω, ἔλαχον, εἴληχα, 437, 3, I obtain by lot, τι; get a share, τινός, 574.

Λακεδαιμόνιος, α, ον, *Lacedaemonian.*

λαμβάνω, ἔλαβον, εἴληφα, 437, 4, I take, receive, obtain. (Di-*lemma.*)

λαμπάς, άδος, ή, a torch, *lamp.*

λαμπρός, ά, όν, 471, bright, clear, brilliant.

λάμπω, ψω, I shine, am clear *or* illustrious.

λανθάνω, λήσω, ἔλαθον, 437, 5, I escape notice; *mid.*, escape myself, forget, τινός, 576. L. *lateo.*

λέγω, ξω, εἶλοχα, 424, 15, I *lay,* arrange; gather; say, tell.

λείπω, ψω, ἔλιπον, 292, I *leave,* leave behind; *pass.*, am left behind, fail. L. *linquo.*

λέξις, εως, ή, a speaking, way

Digitized by Google

of speaking, diction. (*Lexicon.*) Cf. λέγω.

λέων, οντος, ὁ, L. *leo*, a *lion*.

λεώς, ώ, ὁ, *Att. for* λαός, people. (*Laity, lewd.*)

λήθη, ἡ (λανθάνω), forgetfulness, *lit.* a forgetting. (*Lethargy.*)

λίθος, ὁ, stone, a stone. (*Litho*graph.)

λιμήν, ένος, ὁ, a harbor, haven.

λογίζομαι, ίσομαι, Att. ιοῦμαι, I count, reckon.

λόγος, ὁ, word, speech, reason. (*Logic.*) Cf. λέγω.

λοιπός, ή, όν, 457 c, remaining, = L. re-*liquus*; τοῦ λοιποῦ, 591; τὰ λοιπά, for the rest, hereafter, 552. Cf. λείπω.

λούω, σω, L. *lavo*, I wash, bathe. (*Lotion.*)

λύκος, ὁ, L. *lupus*, a wolf.

λυπέω, ήσω, I give pain to, vex, distress.

λύπη, ἡ, pain; grief, distress.

λυπηρός, ά, όν, 471, grievous, troublesome.

λύρα, ἡ, a *lyre*, L. *lyra*.

λύσις, εως, ἡ, a loosing, release. (Ana-*lysis.*)

λύω, σω, 268 b, L. *luo*, I *loose*, set free; *mid.*, I get loosed, ransom.

λῷστος, η, ον, 223, best.

λῴων, ον, 223, better.

## M

μάθημα, ατος, τό, a lesson, learning; *pl.*, *mathematics*. Cf. μανθάνω.

μάθησις, εως, ἡ, the act of learning, power of learning.

μαθητής, ὁ, 459 a, a learner, disciple.

μακάριος, α, ον, and ος, ον, blessed, happy.

μακρός, ά, όν, long, far-stretching, far-distant; μακράν, 509 b (a), 552, far. (*Mickle*, L. *magnus.*)

μάλα, 227, very, exceedingly.

μάλιστα, 552, cf. 227, most, especially.

μᾶλλον, 222 R., *comp. of* μάλα, more, rather.

μανθάνω, μαθήσομαι, 437, 6, I learn, perceive, understand.

μανία, ἡ, madness, frenzy, *mania.*

μάντις, εως, ὁ, a seer, prophet. (Necro-*mancer.*)

μάρτυς, υρος, ὁ or ἡ, 202, 11, a witness. (*Martyr.*)

μάτην, 552, in vain, at random.

μάχη, ἡ, 457, a battle, combat, strife. (Andro-*mache.*)

μάχομαι, μαχοῦμαι, 422, 10, I fight, τινί, 602; dispute.

μέγας, μεγάλη, μέγα, 219, 222, great, large.

μέγεθος, εος, τό, greatness, size. (O-*mega*, L. *mag*-nus.)

μέγιστος, η, ον, *sup. of* μέγας, greatest.

μείζων, ον, 222 R., *comp. of* μέγας.

μέλας, αινα, αν, 156 c, black, dark, gloomy. (*Melan*-choly.)

μέλι, ιτος, τό, L. *mel*, honey.

μέλισσα, ἡ, a bee. (*Melissa.*)

μέλλω, μελλήσω, 422, 12, I am on the point, hesitate; intend, purpose.

μέλω, μελήσω, 422, 11, I am a care; *mostly impers.*, μέλει, *etc.*, there is a care, τινός, 576.

μέμνημαι, *see* μιμνήσκω.

μέμφομαι, ψομαι, I blame, upbraid. (*Momus.*)

μέν, 862 a, *used chiefly as the herald of* δέ; *sense often best given by the tone of anticipation.*

Digitized by Google

μέν-τοι, 864, certainly; yet, however.
μένω, μενῶ, μεμένηκα, 422, 13, L. *maneo*, I re-*main*, await.
μέρος, εος, τό, a part, share. Cf. μοῖρα.
μέσος, η, ον, 221 c, L. *medius*, *middle*, between. (*Meso*-potamia.)
μετά, 643–45, in the *midst*, between, after; by means of. (*Meta*-phor.)
μετα-βάλλω, I change, *used trans. and intrans.*
μετα-γιγνώσκω, I change my mind, repeal, repent, *lit.* ascertain after *or* too late.
μετα-δίδωμι, I give a share of, τινός, 574.
μετα-λαμβάνω, I get a share of, τινός, 574.
μετ-έχω, I partake of, have a share in, τινός, 574.
μέτριος, α, ον, moderate, temperate, reasonable.
μέτρον, τό, a measure, rule, standard. (*Meter*.)
μή, 832, = L. ne, not.
μηδείς (εἷς), μηδεμία, not even one, no one; *adv.*, 552, not at all.
μηδέ, but not, and not; not even. Cf. *neque*; also 858.
μηκέτι, no longer, no further.
μήποτε, lest ever.
μήν, 864, yea, truly.
μήν, μηνός, ὁ, L. *mensis*, *month*. (*Moon*.)
μηνύω, σω, I disclose; inform.
μήτηρ, ρός, ἡ, L. *mater*, *mother*. (*Metro*-polis.)
μηχανή, ἡ, L. *machina*, a contrivance, instrument.
μία, *see* εἷς.
μίγνυμι, μίξω, 442, 7, L. *misceo*, *mix*, *mingle*.
μικρός, ά, όν, 223, 3, small, short. little. (*Micro*-scope.)
μιμέομαι, ήσομαι, I *imitate*, *mimic*; cf. 415.
μίμησις, εως, ἡ, *imitation*, *mimicry*.
μιμνήσκω, μνήσω, 444, 6, I remind; *mid.*, I re-*member*, τινός, 576; cf. 712. L. *memini*.
μισέω, ήσω, I hate. (*Mis*-anthropy.)
μισθός, ὁ, reward, pay.
μισθόω, I let out, lease; *mid.*, hire, retain at a price.
μνήμη, ἡ, *memory*, re-*membrance*. (*Mnemonics*.)
μοῖρα, ἡ, 130 Exc. 3, a portion, lot, fate. (L. *mortus*.)
μολεῖν, *see* βλώσκω, 445, 2.
μόλις, hardly, with difficulty.
μόνος, η, ον, alone, single; *adv.*, 552, only. (*Mono*-tony.)
μορφή, ἡ, L. *forma*, *form*, shape, figure.
μοῦσα, ἡ, L. *Musa*, *muse*. (*Music*.)
μῦθος, ὁ, a tale, *myth*.
μυθ-ώδης, ες, fabulous. Cf. εἶδος.
μυριάς, άδος, ἡ, *the number* 10,000, a *myriad*.
μύριοι, αι, α, 257, ten thousand. Cf. μυρίος, α, ον, *with collective nouns*.

## N

ναί, 545, *adv. of strong affirmation*, L. *nae*, yea, verily.
ναῦς, νεώς, ἡ, L. *navis*, a ship, man-of-war.
ναύτης, ὁ, 459, L. *nauta*, a seaman, sailor.
ναυτικός, ή, όν, *naval*; τὸ ναυτικόν, the *navy*, fleet.
νεανίας, ὁ (νέος), a youth, young man. (*Neo*-phyte.)
νεκρός, ά, όν, dead; ὁ νεκρός, a dead body. (*Necro*-mancer.)

Digitized by Google

νέκταρ, αρος, τό, *nectar*, the drink of gods. (*Nectarine.*)
νέμω, νεμῶ, 422, 14, I assign, distribute; pasture. (*Nemesis.*) Cf. νόμος.
νέος, η, ον, L. *novus*, *new.*
νεότης, ητος, ἡ, 464 a, youth, freshness, rashness. (*Novitas.*)
νεύω, σω, L. *nuo*, I *nod*, promise.
νεφέλη, ἡ, L. *nebula*, a cloud.
νέω, νευσοῦμαι, 426, 2, L. *no*, I swim.
νῆσος, ἡ, island. (Peloponnesus.)
νικάω, ήσω, I conquer, prevail, win.
νίκη, ἡ, victory, conquest. (*Nicho*-las.)
νομεύς, έως, ὁ, herdsman, distributer. (*Nomad.*)
νομίζω, ίσω or ιῶ, I hold, *or* practise, as usage; think, consider.
νόμος, ὁ, usage, privilege, law. (Astro-*nomy.*) Cf. νέμω.
νόσος, ἡ, sickness, disease, affliction.
νοσ-ώδης, ες, diseased, unwholesome. Cf. εἶδος.
νόος or νοῦς, ὁ, mind, purpose, resolve.
νύμφη, ἡ, L. *nympha*, *nymph*, bride.
νῦν, L. *nunc*, *now*; *as attrib.*, 492 f, modern, recent.
νύξ, νυκτός, ἡ, L. *nox*, *night*; by night, 591.
νῶι, *see* ἐγώ, we two, us two. (L. *nos.*)

## Ξ

ξένος, ὁ, guest, stranger, mercenary. (Eu-*xine.*)
ξύλον, τό, wood, timber.
ξύν or σύν, L. *cum*, with. (*Sym*pathy.)

## Ο

ὁ, ἡ, τό, the.
ὁ μέν——ὁ δέ, the one——the other, 525 a.
ὄγδοος, η, ον, *eighth.* (*Oct*agon.)
ὅδε, ἥδε, τόδε, = L. hic, this *by me.*
ὁδός, ἡ, way, path, journey. (Meth-*od*, Ex-*odus.*)
ὀδούς, όντος, ὁ, 156 c, L. *dens*, tooth. (Mast-*odon.*)
Ὀδυσσεία, ἡ, the story of *Ulysses*, the *Odyssey.*
Ὀδυσσεύς, έως, ὁ, *Ulysses.* Cf. *Prim. Phil.*, App. 2, i.
ὅθεν (ὅς), 250, whence = L. unde.
οἷ (ὅς), 250, whither = L. quo.
οἶδα, 409, 6, I know, 712. (L. *video*; *wit*, *wot.*)
οἰκαδε (οἶκος), homeward, home.
οἰκέω, ήσω, I inhabit, possess; *intr.*, live, dwell. (Par-*ochial*, di-*ocese.*)
οἰκία, ἡ, house, dwelling, household.
οἰκίζω, ίσω or ιῶ, I colonize, found, settle.
οἴκοθεν, from home.
οἴκοι, 205, 95 b, at home.
οἶκος, ὁ, house, family. (L. *vicus*, Nor-*wich*).
οἰκτείρω, -τερῶ, I pity.
οἶκτος, ὁ, pity, compassion.
οἶμαι, I suppose, think, suspect.
οἶνος, ὁ, L. *vinum*, *wine.*
οἴομαι, *see* οἶμαι, 422, 15.
οἷος, α, ον, 814, = L. qualis, *of such a kind* as.
οἴχομαι, οἰχήσομαι, οἴχωκα, I am gone. Cf. ἥκω.
ὀκτώ, L. *octo*, *eight.*
ὀλίγος, η, ον, 223, 4, little, few, small. (*Olig*-archy.)

Digitized by Google

ὄλλυμι, ὀλῶ, ὤλεσα, 442, 8, I destroy, lose; *mid.*, perish, die; ὀλώλεκα, 417, am ruined. (*Apollyon.*)

ὅλος, η, ον, entire, whole. (L. *sol*-lus, *sol*-idus; Cath-*olic*, *holo*-caust.)

ὅλως, entirely, wholly, in short.

ὁμιλέω, ήσω, I associate with, encounter, am engaged in, τινί, 602. (*Homily.*)

ὄμνυμι, ὀμοῦμαι, 442, 9, I swear, affirm with an oath.

ὅμοιος, α, ον, also ος, ον, L. *similis*, like, *similar*. (*Homoeo*-pathy.)

ὁμολογέω, ήσω, I hold the same language, agree; τί τινι, 547 c, 602. (*Homologous.*)

ὁμοῦ, 602 b, together, together with. Cf. ἅμα.

ὅμως, nevertheless; *in orig. but rarer sense of* alike, ὁμῶς, 112. Cf. 864.

ὄναρ, 201 b; in a dream, 552.

ὄνειδος, εος, τό, reproach, a reproach.

ὀνίνημι, ὀνήσω, 403, 6, I benefit, help; *mid.*, receive help.

ὄνομα, ατος, τό, L. *nomen*, *name*. (Syn-*onym*, *onomato*-poeia.)

ὀνομάζω, άσω, I name, speak of. (An-*onymous.*)

ὄνος, ὁ, ἡ, an ass.

ὄνυξ, υχος, ὁ, nail; *plur.*, talons. (*Onyx*, L. *unguis.*)

ὀξύς, εῖα, ύ, sharp, vehement. (*Oxygen*, par-*oxysm.*)

ὁπλίτης, ὁ, a *hoplite*, heavy-armed soldier.

ὅπλον, τό, tool, weapon; *plur.*, arms, camp. (Pan-*oply.*)

ὁπόθεν, whencesoever; *in ind. ques.*, whence.

ὅποι, whithersoever; *in ind. ques.*, whither.

ὁπότε, whenever; *in ind. ques.*, when.

ὁπότερος, α, ον, whichever of the two.

ὅπου, wheresoever; *in ind. ques.*, where.

ὅπως, however; *in ind. ques.*, how. Cf. 876, 3.

ὁράω, ὄψομαι, εἶδον, 450, 4, I see, look at, take heed. (Pan-*orama*, be-*ware.*)

ὄργανον, τό, an instrument, tool. (*Organ.*)

ὀργή, ἡ, feeling, passion, wrath. (*Orgies.*)

ὀρθός, ή, όν, upright, straight. (*Ortho*-dox.)

ὀρθόω, ώσω, I set straight, set up, restore.

ὁρίζω, ίσω or ιῶ, I divide *or* separate, define, bound. (*Horizon.*)

ὅρκος, ὁ, an oath. (Ex-*orcise.*)

ὄρνις, ιθος, ὁ, ἡ, a bird.

ὅρος, ὁ, a boundary, limit, measure. (L. *sors.*)

ὄρος, εος, τό, mountain. (*Oread.*)

ὀρύσσω, ύξω, ὀρώρυχα, 428, 4, I dig, dig up *or* through.

ὅς, ἥ, ὅ, who, which, what, that.

ὅς, ἥ, ὅν, 238 R., L. *suus*, his, hers.

ὅσιος, α, ον, hallowed, holy.

ὅσος, η, ον, L. *quot*, quantus; *as great* as, *as many* as; ὅσον οὐ, all but.

ὅσπερ = ὅς, 850, 3. Cf. 5 a².

ὀστέον, ὀστοῦν, τό, L. *os*, a bone.

ὅστις, ἥτις, ὅτι, one who, whoever. Cf. 5 a², 113 R. fin.

ὅτε, when, while, at the time when, 877.

ὅτι (ὅστις) 868, = L. quod, that, because.

οὐ, οὐκ, οὐχ, 80 a, 103, not.

οὗ (ὅς), of him, *etc.*, 668; where, 590.

οὐδαμοῦ, nowhere; οὐδαμῶς, in no way.

Digitized by Google

οὐδέ, 858, and not, not even, = L. ne——quidem.
οὐδείς, οὐδεμία, οὐδέν, cf. 255, 121 R., no one; cf. 848 a.
οὐδέποτε or οὔποτε, never.
οὐκ, *see* οὐ.
οὐκέτι, no longer.
οὐκοῦν, 866 a, not therefore—*esp. in ques.*
οὖν, 866, therefore, then.
οὔποτε = οὐδέποτε.
οὔπω, not yet.
οὐρανός, ὁ, heaven.
οὖς, ὠτός, τό, 202, 13; 160 c, *ear*, L. *auris.*
οὔτε——οὔτε, 859, neither——nor.
οὗτος, αὕτη, τοῦτο, this, that *by you*, = L. iste.
οὕτως or οὕτω, 80, thus, so.
οὐχ = οὐ.
ὀφείλω, ὠφείλησα (ὤφελον, 721 b), 432, 12, I owe, am bound, ought.
ὀφθαλμός, ὁ, the eye. (*Ophthalmia.*)
ὄφις, εως, ὁ, a serpent, snake. (*Ophidian.*)
ὀφλισκάνω, ὀφλήσω, ὤφλον, 436, 11, I incur.
ὀφρύς, ύος, ἡ, the *brow.*
ὄχλος, ὁ, a throng, crowd, mob.
ὄψις, εως, ἡ, sight, appearance; view. (*Optical*, Cycl-*ops.*)

## Π

πάγος ὁ, a firm-set rock, peak, hill. (Areo-*pagus.*) Cf. πήγνυμι.
πάθος, εος, τό, experience, *passion*, suffering. (*Pathos.*) Cf. πάσχω.
παιδεία, ἡ, 460 c, the rearing of a child, education. (Cyclo-*paedia.*)
παιδεύω, εύσω, I rear, instruct, educate.
παιδιά, ἡ, child's play, sport.
παίζω, παίξομαι, 431, 4, I sport, play.
παῖς, παιδός, ὁ, ἡ, 160 c, child, boy, girl.
πάλαι, of old, long ago.
παλαιός, ά, όν, 221 b, ancient, of olden time. (*Pulae*-ontology.)
πάλιν, back, backward, again. (*Palim*-psest.)
παν-δημεί, in a body, "en masse." Cf. δῆμος.
πανταχῇ, every way, everywhere. Cf. 608.
πανταχοῦ, everywhere. Cf. 590 a².
παντοχόθεν, from all sides.
πάντως, by all means, wholly.
πάνυ, exceedingly, altogether, quite.
παρά, 646–48, beside. (*Parallel.*)
παρα-βαίνω, I step beside *or* beyond, transgress.
παρα-βάλλω, I cast beside *or* side by side; compare. (*Parable.*)
παρά-δοξος, ον, 648 e, beyond reckoning, surprising. (*Paradox.*)
παρα-καλέω, I call for; call to, cheer on, encourage. (*Paraclete.*)
παρα-πλέω, I coast alongside *or* near.
πάρ-ειμι, I am beside, am present.
παρ-έρχομαι, I pass beside *or* by.
παρ-έχω, I hold beside, have at hand; furnish, afford, render.
παρθένος, ἡ, virgin, maid. (*Parthenon*—temple of the virgin.)

Digitized by Google

Πάρις, ιδος, ὁ, *Paris*, son of Priam.
πᾶς, πᾶσα, πᾶν, 161, all, every, whole, 537. (*Pan*-oply.)
πάσχω, πείσομαι, ἔπαθον, πέπονθα, 447, 13, L. *patior*, I suffer, = *pass. for* ποιέω.
πατέω, ήσω, I tread, trample on. (Peri-*patetic*, *path.*)
πατήρ, τρός, ὁ, L. *pater*, *father*. (*Patri*-arch, *patr*-onymic.)
πατρίς, ίδος, ἡ, fatherland, country. (*Patriot.*)
παύω, σω, 421, 19, I stop, make cease; *mid.*, cease, *pause*.
παχύς, εῖα, ύ, stout, fat. (*Pachy*-dermatous.)
πείθω, σω, 295 (πέποιθα, 417, I trust), I persuade, prevail on; *mid.*, yield, obey, believe, τινί, 595 b. (*Faith.*)
πείσομαι, *see* πάσχω.
πέμπω, ψω, πέπομφα, 424, 17, I send.
πεμπτός, ή, όν, *fifth*; 552, *fifthly*.
πένης, ητος, ὁ, 218, 220, a poor man.
πενία, ἡ, poverty, *penury*.
πεντάκις, five times.
πέντε, L. *quinque*, *five*. (*Penta*-meter.)
πεντήκοντα, *fifty*.
πεντηκοστός, ή, όν, *fiftieth*. (*Pentecost.*)
περί, 649–51, around. (*Period*, *peri*-phrasis.) Cf. 313[3].
περι-βάλλω, I cast around, surround, invest.
περι-γίγνομαι, I am around, encompass; overcome, survive; *of things*, accrue.
περι-πατέω, I walk around *or* about. (*Peripatetic.*)
περι-ποιέω, I keep safe, save up; *mid.*, compass, win.
Πέρσης, ὁ, 135[2], a *Persian*.
πέσσω, ψω, 429, 1, L. *coquo*, I *cook*, digest. (Dys-*peptic.*)
πέτομαι, πτήσομαι, 424, 19, I fly, speed. (L. *penna*, *feather.*)
πέτρα, ἡ, rock, a crag. (*Peter*, *petri*-fy.)
πηγή, ἡ, a spring; source, origin.
πήγνυμι, ἐπάγην, 442, 12 (πέπηγα, 417, am fixed), I *fix*; *pass.*, become stiff, freeze. (L. *pango*, *peg.*)
πῆχυς, εως, ὁ, the fore-arm = a cubit.
πίμπλημι, πλήσω, 403, 7, L. *-pleo*, I fill, τινός, 575. Cf. πλήρης.
πίνω, πίομαι, πέπωκα, 435, 4, I drink. Cf. 574 e; 416, 7.
πίπτω, πεσοῦμαι, πέπτωκα, 449, 4, I fall; fall down *or* upon. (Sym-*ptom.*)
πιστεύω, σω, I trust, believe, τινί, 595 b. Cf. πείθω.
πίστις, εως, ἡ, 460 a, faith, belief, trust.
πλανάω, ήσω, I lead astray; *mid.*, wander. (*Planet.*)
πλάσσω (-ττω), πλάσω, 430, 6, I mold, form. (*Plastic*, *plaster.*)
πλατύς, εῖα, ύ, *flat*, broad, L. *planus*. (*Plate*, *plati*-tude.)
Πλάτων, ωνος, ὁ, *Plato*.
πλείων, ον, or πλέων, more; πλείστος, η, ον, most. (*Pleon*-asm.) Cf. πολύς, 223, 5.
πλέκω, ξω, 424, 20, I twine, weave, L. *plico*.
πλέον, *see* πλείων.
πλέω, πλεύσομαι, 426, 3, I sail, *float*. (L. *fluo.*)
πληγή, ἡ, a blow. (L. *plaga*, *plague.*) Cf. πλήσσω.
πλῆθος, εος, τό, a multitude, mass. (L. *plebs*, *pleth*-*ora.*)
πλήρης, ες, full, τινός, 584 b; full, complete. (L. *plenus*, *plenty.*)



Digitized by Google

πληρόω, ώσω, I make full, fill, satisfy. Cf. πίμπλημι.

πλήσσω (-ττω), ξω, 428, 5, I strike, smite, wound. (L. *plango*, apo-*plexy*.)

πλούσιος, α, ον, rich, wealthy.

πλοῦτος, ὁ, wealth, riches. Cf. Πλούτων, *Pluto*.

πνεῦμα, ατος, τό, breath, spirit; wind. (*Pneumatics*.)

πνέω, πνεύσομαι, 426, 4, I breathe, blow.

πόθεν, whence? 105 b.

ποῖ, whither? 105 b.

ποιέω, ήσω, I make, do; *mid*., cf. 690, esteem.

ποίημα, ατος, τό, anything made, deed; *poem*.

ποίησις, εως, ἡ, 454, R. a, a making; fiction, *poetry*, *poesy*.

ποιητής, ὁ, 459 a, a maker, *poet*.

ποιμήν, ένος, ὁ, herdsman, shepherd. Cf. L. *pasco*.

ποινή, ἡ, L. *poena*, requital, punishment. (*Pain*.)

ποῖος, α, ον, L. qualis, of what kind. Cf. 105 b.

πολέμιος, α, ον, also ος, ον, belonging to war, hostile, *polemic*.

πόλεμος, ὁ, war, fight.

πόλις, εως, ἡ, state, city-state.

πολιτεία, ἡ, citizenship; *polity*, administration.

πολίτης, ὁ, 459 a, citizen.

πολλάκις, often.

πολλαχοῦ, in many places.

πολύς, πολλή, πολύ, 223, 5, much; *plur*., many; πολύ, or τὸ πολύ, 552 a, much, for the most part. (L. *plus*.)

πολυ-πράγμων, ον, busy in many things, bustling, meddlesome.

πομπή, ἡ, 457 c, a sending; escort, procession. (L. *pompa*, *pompous*.)

πονηρός, ά, όν, 471, causing pain, troublesome, wicked.

πόνος, ὁ, toil, task, work.

Ποσειδῶν, ῶνος, ὁ, 172 b, 175 c, *Poseidon* = L. Neptune.

πόσος, η, ον, L. quantus, *quot*, how great, how many? Cf. 105 b.

ποταμός, ὁ, river, stream. (Hippo-*potamus*.) Cf. st. πο of πίνω.

πότε, when? Cf. 105 b.

πότερον = L. utrum, whether? Cf. 831. *Often only the sign of a question*.

πότερος, α, ον, = L. uter, which of two, whether?

ποτόν, τό, drink, a drink. (L. *potum*, *potion*.) Cf. πίνω.

πού, where? Cf. 105 b.

πούς, ποδός, ὁ, 170, L. *pes*, *foot*. (Anti-*podes*.)

πρᾶγμα, ατος, τό, something done, fact, affair. (*Pragmatic*.)

πρᾶξις, εως, ἡ, a doing; *practice*, action.

πράσσω (-ττω, 41), ξω, 428, 6, I *practise*, do; *lit*. I pass through; *hence*, finish, achieve.

πρέσβυς, εως, ὁ, 186; 202, 15, an old man; *pl*., ambassadors, chiefs. *The sing. is usually found in adj. sense*.

πρεσβύτερος, α, ον, elder. (*Presbyter*, *priest*.) *Comp. fr.* πρέσβυς.

πρίν (fr. πρόιον ?), 878, sooner, before. (L. *prior*.)

πρό, 625, L. *pro*, *before*. (*Prognostic*.)

προ-βαίνω, I step forward, advance; *causal in fut. and 1st aor*., 416, 2.

πρόβατον, τό, cattle, *esp*. sheep.

προ-δίδωμι, L. *prodo*, I give forth, betray.

Digitized by Google

προ-έχω, I hold before *or* in preference to; *intr.*, 684 a, am before, surpass, τινός τινι, 581, 609.

προ-λέγω, I foretell, proclaim, profess.

πρός, 652–54, *lit.* in front of. Cf. πρό.

προς-αγορεύω, I address, call. Cf. 450, 8 a.

προς-βάλλω, I throw to *or* upon, attack, τινί, 605.

προς-ήκω, I have come to, am at hand, belong to; *impers.*, it belongs to; befits.

προς-τίθημι, I put to, add, bestow, consign to.

πρότερος, α, ον, 224, = L. prior, former, earlier; 552, formerly.

προφήτης, ὁ, *prophet*, interpreter—*esp.* of will of the gods.

πρῶτος, η, ον, 224, foremost, first; 552, at first. (*Proto*-type.)

πταίω, σω, ἔπταισμαι, ἐπταίσθην; *intrans.*, I stumble, misstep; *trans.*, I make stumble.

πτήσσω, ξω, 428, 7, *intrans.*, I crouch, cower; *trans.*, I scare, alarm.

πυνθάνομαι, πεύσομαι, ἐπυθόμην, 437, 7, I inquire, learn; hear of, τινός, 576.

πῦρ, πυρός, τό, 161, 199, *fire*, flame. (L. *uro*, *bustum*; *pyro*-technic.)

πω, 105 b, hitherto, yet.

πωλέω, ήσω, I sell. (Mono*poly*.)

πῶς, how? Cf. 105 b.

## P

ῥάβδος, ἡ, a stick, wand. (*Rap.*)

ῥᾴδιος, α, ον, also ος, ον, 223, 7, easy; complaisant.

ῥᾴων, ον; ῥᾷστος, η, ον. *Comp. and super. of* ῥᾴδιος.

ῥαψῳδία, ἡ, recital of Epic poetry, *rhapsody*.

ῥαψῳδός, ὁ, minstrel, *rhapsodist*.

ῥέω, ῥυήσομαι, ἐῤῥύην, 426, 5, L. *ruo*, I flow, stream, *trans. and intrans.* (Dia-*rrhœa*.)

ῥήγνυμι, ἐῤῥάγην, 442, 14 (ἔῤῥωγα, 417, I have burst forth), I *break*, shatter. (*Wreck*, cata-*ract*, L. *frango*.)

ῥῆμα, ατος, τό, a word, phrase, expression.

ῥήτωρ, ορος, ὁ, 459 a, an orator, pleader; *rhetorician*, L. *rhetor*.

ῥίπτω, ῥίψω, 43, 293, I hurl, cast, cast out, utter.

ῥίς, ῑνός, ἡ, the nose; *plur.*, nostrils. (*Rhino*-ceros.)

ῥόδον, τό, a *rose*. (*Rhodo*-dendron.)

ῥώννυμι, ῥώσω, 441, 2 (ἔῤῥωμαι, am strong, 712), I strengthen, confirm. (L. *Robur*.)

## Σ

σάλπιγξ, ιγγος, ἡ, a trumpet, trumpet-call.

σάρξ, κός, ἡ, flesh; *pl.*, body, muscles. (*Sarco*-phagus.)

σαφής, ές, clear, certain. (L. *sapio*.)

σβέννυμι, σβέσω, 440, 3 (ἔσβην, ἔσβηκα, 416, went out, am extinguished), I quench, extinguish, quell. (A-*sbes*-tos.)

σεαυτοῦ or σαυτοῦ, *reflex. of 2d pers.*, 235, of thyself.

σέβω, ψω—com. σέβομαι, etc.—I worship, reverence; am religious. (*Sebasto*-pol.)

σείω, σω, 421, 17, I shake,

Digitized by Google

brandish; annoy. (L. *sistrum.*)

σελήνη, ἡ, the moon.

σημαίνω, ανῶ, I signal, signify.

σημεῖον, τό, a sign, trace, signal, ensign.

σήμερον, to-day.

σθένος, εος, τό, strength, might, prowess. (Calli-*sthenics.*)

σιγάω, ήσομαι, 379, I am silent, keep silence.

σιγή, ἡ, silence.

σῖτος, ὁ, 200, corn, grain, food. (Para-*site.*)

σκέπτομαι, etc., 427, 16.

σκέψις, εως, ἡ, an examining, consideration. (*Skeptic.*)

σκηνή, ἡ, tent, stage; *plur.*, camp. (L. *scena, scene.*)

σκῆπτρον, τό, 462, something to lean on, staff, *scepter.*

σκήπτω, ψω, 427, 17, *trans.*, I prop; *hence*, let fall upon, press upon, hurl.

σκιά, ἡ, *shadow, shade.* (L. *sciurus*=shadow-tail, *squirrel.*)

σκοπέω, cf. σκέπτομαι, σκέψομαι, 427, 16, I look at, contemplate, consider.

σκοπός, ὁ, ἡ, 457 c, a watchman, guardian; aim, mark. (*Scope*, tele-*scope.*)

σκότος, ὁ, 197, darkness, gloom.

σκώπτω, ψομαι, 427, 18, I mock, jeer, *scoff* at; jest.

Σκύθης, ὁ, 135, a *Scythian.*

σός, ἡ, όν, L. *tuus, thy, thine.* Cf. Doric τεός.

σοφία, ἡ, cleverness, skill, wisdom. (Philo-*sophy.*)

σοφιστής, ὁ, 459 a, one who is clever, wise; a sophist.

σοφός, ἡ, όν, clever, cunning; wise. (*Sage*, Fr. *savant.*)

Σπαρτιάτης, ὁ, 467 b, a *Spartan.*

σπείρω, ερῶ, 432, 16, I sow, scatter like seed, disseminate. (L. *spargo; sparse, sporadic.*)

σπερμα, ατος, τό, seed, *sperm.*

σπεύδω, σω, ἔσπευσμαι, I urge on, press on, *trans. and intrans.*; strive after.

σπουδή, ἡ, earnestness, zeal, haste. (*Study.*)

σπουδαῖος, α, ον, serious—*of pers. and things*; zealous, earnest.

στάσις, εως, ἡ, a standing, *status*; faction, sedition. (Apo-*stasy.*)

στέλλω, στελῶ, ἐστάλην, 290, I get ready, fit out, despatch; *mid.*, get ready, set out. (Apo-*stle*, epi-*stle.*)

στερέω, ήσω, 447, 7, I deprive, bereave, rob, τινά τινος, 580.

στέφανος, ὁ, a crown, wreath. (*Stephen.*)

στεφανόω, ώσω, I crown, enwreath; *mid.*, get a crown.

στοά, ἡ, 125 c, Exc., a porch. (*Stoic.*)

στολή, ἡ, 457 a, L. *stola*, equipment, attire. (*Stole.*) Cf. στέλλω.

στόμα, ατος, τό, the mouth; an outlet *or* entrance. (Chryso-*stom.*)

στορέννυμι, έσω, 440, 4, I spread, spread out, *strew*, L. *sterno.* Cf. στρατός.

στρατεία, ἡ, 460 c, armament, campaign, expedition.

στρατεύω, εύσω, I make an expedition, take the field, march.

στρατηγός, ὁ, 457 c, leader of an army, general. (*Strategic.*)

στρατιώτης, ὁ, a soldier.

στρατός, ὁ, an encamped army —in the field, an army.

στρέφω, ψω, ἔστροφα, 424, 23, I twist, turn, wheel,—*often intrans.*

Digitized by Google

στροφή, ἡ, 457 c, a turning, twisting. (Cata-*strophe*.)

στρώννυμι, στρώσω, etc., *same as* στορέννυμι.

σύ, *thou*, L. *tu*.

συγ-γενής, ές, *congenital*, a-*kin*, related; *plur.*, relations, *kin*.

συγ-γιγνώσκω, I come to an understanding with, excuse, forgive.

συμ-βαίνω, I meet, agree with; *impers.*, it happens.

συμ-φέρω, I contribute, am of service; *impers.*, it profits, is expedient.

σύν or ξύν, 628, L. *cum*, with. (*Sym*-pathy.)

σύν-ειμι, I am with, live with.

συν-ίστημι, I set together, bring together, unite; *mid. and intrans.*, hold together, *consist*. (*System*.)

σύν-οιδα, I am conscious.

σφαῖρα, ἡ, 130 Exc. 3, a ball, *sphere*.

σφαιρο-ειδής, ές, *spherical*, rounded. Cf. εἶδος.

σφάλλω, αλῶ, 432, 18, L. *fallo*, I trip up, overthrow, *foil*. (*Fall*, *fell*.)

σφεῖς, they. Cf. 668.

σφέτερος, α, ον, their. Cf. 238 R.

σχεδόν, holding on to; *hence*, close to, nigh; almost, nearly. Cf. ἔχω.

σχῆμα, ατος, τό (ἔχω), figure, form; *scheme*.

σχολή, ἡ, leisure; work of leisure, place of leisure-work, L. *schola*, *school*; σχολῇ, 608, leisurely, slowly, scarcely.

σώζω, σώσω, 431, 5, I save, preserve, observe. (*So*-crates, L. *sos*-pes.)

σῶμα, ατος, τό, the body, carcass.

σωτήρ, ῆρος, ὁ, 172 b, 459 a, savior, deliverer, guardian.

σωτηρία, ἡ, safety, deliverance, salvation.

σώφρων, ον, 221 d, sound-minded, sensible, temperate. Cf. σώζω, φρήν.

## T

τάλας, τάλαινα, τάλαν, 156 c, suffering, wretched. (L. *tuli*, *tolero*.)

ταμίας, ὁ (τέμνω), one who cuts up and distributes, a dispenser, steward.

τάξις, εως, ἡ, arrangement, rank, *tactics*. (Syn-*tax*.) Cf. τάσσω.

ταράσσω (-ττω, 41), ξω, 428, 8, I stir, stir up, disturb.

τάσσω (-ττω), ξω, 428, 9, I arrange, appoint, charge; *mid.*, draw up.

ταῦρος, ὁ, L. *taurus* a bull.

ταῦτα, *from* οὗτος, αὕτη, τοῦτο, 239; these things, 679.

ταὐτόν, = τὸ αὐτό, 68 R. c, 234[3]; the same. (*Tauto*-logy.)

τάφος, ὁ, burial, tomb. (Epi-*taph*.) Cf. θάπτω.

ταχέως, *adv. of* ταχύς, quickly.

τάχος, εος, τό, speed. (*Tachy*-graphy.)

ταχύς, εῖα, ύ, 222, quick, swift.

τε, L. *que*, and; τε——τε, τε——καί, both——and; τε καί = atque, 855.

τείνω, τενῶ, τέτακα, 433, 5, L. *tendo*, I stretch, ex-*tend*. (*Tension*, *thin*.)

τεῖχος, εος, τό, a wall—*of a house or fort*.

τεκμήριον, τό, proof, sure sign; *opp. to* σημεῖον.

τέκνον, τό, that which is born; bairn, child. Cf. τίκτω.

τελευτή, ἡ, a finish, end.

Digitized by Google

τελέω, τελέσω, 288, I finish, complete. Fr. st. τελες.

τέλος, εος, τό, a completed thing, completion; 552, at last.

τέμνω, τεμῶ, 435, 9, I cut. (A-*tom*, Epi-*tome*.)

τέρπω, ψω, ἔτάρπην, 424, 24, I delight, give pleasure to. (*Terpsi*-chore.)

τέσσαρες, α, *four*, L. *quattuor*. (L. *tessera*, *tessellated*.)

τεσσαράκοντα, *forty*, L. *quadraginta*.

τέταρτος, η, ον, *fourth*. (L. *quartus*, *tetrarch*.)

τετράκις, four times.

τέως, meanwhile, so long as.

τέχνη, ἡ, art. (*Technical*.)

τί (τίς), 552, why; τι, in some respect.

τίθημι, θήσω, τέθεικα, 403, 2, I put, ordain. (*Deem*, *thesis*, *theme*.)

τίκτω, τέξω, τέτοκα, 449, 5, I beget, bring forth, produce.

τιμάω, ήσω, I honor, value, respect.

τιμή, ἡ, honor, esteem, value.

τίμιος, α, ον, honored, esteemed, precious.

τίνω, τίσω, τέτικα, 435, 5, I pay a price, expiate; *mid*., get redress, punish, τινά, 544 a.

τίς, τί, L. *quis*, *who*, *what?*

τιτρώσκω, τρώσω, 445, 6, I wound, hurt, damage.

τλήμων, ον, *synonymous with* τάλας.

ἔτλην, 408, 6, I endured, dared, held out. (L. (t)*latus*.)

τοι, in truth, verily, 852, 11.

τοί-νυν, therefore, further, 867.

τοῖος, cf. τοιόσδε and τοιοῦτος, 241, 247, = L. talis; such *in kind, nature, or quality*.

τόνος, ὁ, a straining *or* pitching—*esp. of the voice; tone*. (*Tune*, *tonic*.) Cf. τείνω.

τόξον, τό, bow; *plur*., bow and arrows. (In-*toxicate*.)

τόπος, ὁ, place, spot. (*Topo*-graphy.)

τοσοῦτος, τοσαύτη, τοσοῦτο = L. tantus, *tot*; so many, so great. Cf. 241.

τότε, then; *as attrib*., of that time, former.

τράγος, ὁ, a goat. (*Trag*-edy.)

τρά-πεζα, ἡ, a table, meal. (*Trapezium*.) Cf. τετρα-, πέζα.

τρεῖς, τρία, L. *tres*, *three*.

τρέπω, ψω, ἔτραπον, τέτροφα, 424, 25, I turn—*trans. and intrans.*; *mid*., cf. 689 a, put to flight. (In-*trepid*.)

τρέφω, θρέψω, 424, 26, I nourish, cherish, maintain.

τρέχω, δραμοῦμαι, 450, 5, I run, hasten. (*Trochaic*.)

τριάκοντα, L. *triginta*, *thirty*.

τρίβω, ψω. 424, 27, I rub, grind down, wear out. (*Trite*, dia-*tribe*.)

τριήρης, ες, 179, triply furnished; *as a subst*., the three-banked (ship), a *trireme*.

τρίς, *thrice*; τρίτος, η, ον, *third*.

τρόπαιον, τό (*neut. of an adj*.), a *trophy*, L. *tropaeum*, a token of the rout (τροπή) of the enemy. Cf. τρέπω.

τρόπος, ὁ, a turn, manner, way. (*Tropics*, *trope*.)

τροφή, ἡ, 457 c, nourishment, maintenance. (A-*trophy*.) Cf. τρέφω.

Τρωικός, ἡ, όν, *Trojan*.

τυγχάνω, τεύξομαι, ἔτυχον, 437, 8, I hit, τινός—*if the object is lifeless*, 574; meet, gain, τινός, 574 c; *intrans*., happen—*used both as pred. and copula*.

Digitized by Google

τύμβος, ὁ, a *tomb*, L. *tumulus*.
τύπος, ὁ, a blow, indentation, impression, outline, *type*.
τύπτω, ψω, 427, 19, I beat, strike, smite, knock.
τύραννος, ὁ, a *tyrant*, L. *tyrannus*, absolute sovereign.
τυφλός, ή, όν, blind; *of things*, dim, obscure.
τύχη, ἡ, what one obtains (τυγχάνει) from the gods, good fortune; *hence*, fortune, chance.

## Υ

ὑβρίζω, ίσω or ιῶ, I run riot; insult, outrage.
ὕβρις, εως, ἡ, wanton violence, *up*-pishness, insolence; an outrage. (*Hybrid*, L. *superbus*.)
ὑγιής, ές, sound, healthy, *vigorous*. (L. *vigeo*, *hygiene*.)
ὕδωρ, ὕδατος, τό, 167, *water*. (*Hydrant*, L. *unda*.)
υἱός, ὁ, L. *filius*, a son. Cf. φύω.
ὕλη, ἡ, L. *silva*, wood, timber; stuff, matter.
ὑλήεις, εσσα, εν, 470, 5, woody, wooded.
ὑμεῖς, you.
ὑμέτερος, α, ον, your, yours.
ὑπέρ, 633, 634, L. *super*, *over*.
ὑπερ-βάλλω, I overcast, outdo, exceed. (*Hyperbolical*.)
ὑπερ-οράω, I overlook.
ὕπνος, ὁ, L. *somnus*, *sopor*, sleep.
ὑπό, 655–57, L. *sub*, under.
ὑπο-κρίνομαι, I am under inquiry; respond—*esp. in dialogue*; play a part. (*Hypocrite*.)
ὑπο-νοέω, I suspect. Cf. νοῦς.
ὑπο-τίθημι, I place under; *mid.*, assume, suggest. (*Hypothesis*.)
ὗς, ὑός, ὁ, ἡ, 121 R., L. *sus*, pig, *sow*. (*Swine*.)
ὕστατος, η, ον, 224 R., last, uttermost.
ὕστερος, α, ον, later, latter; 552, afterwards.
ὕψος, εος, τό, hight, the top. (*Up*.)
ὕω, σω, 421, 11, I *wet*, send rain; ὕει, it (Zeus) rains. Cf. ὕδωρ.

## Φ

φαίνω, ανῶ, 291 (πέφηνα, 417, I appear), I show, shine; *mid.*, 291, 414, show myself, appear. (*Phantom*, *fancy*, *phase*.)
φάλαγξ, αγγος, ἡ, line of battle, army in battle, *phalanx*.
φανερός, ά, όν, 471, visible, manifest, conspicuous. Cf. φαίνω.
φάρμακον, τό, medicine, drug, poison. (*Pharmacy*.)
φαῦλος, η, ον, or ος, ον, light, trivial, worthless.
φέρω, οἴσω, ἤνεγκον, 450, 6, L. *fero*, I *bear*, carry; endure, achieve; *mid.*, I carry off for myself, gain, secure.
φεύγω, φεύξομαι or -οῦμαι, ἔφυγον, 425, 16, L. *fugio*, I flee, shun; take flight.
φήμη, ἡ, L. *fama*, report, saying; *fame*.
φημί, φήσω, ἔφην, 404, 2, I say, tell, speak. (L. *fari*.) Cf. 450, 8.
φθάνω, άσω, ἔφθασα, 435, 3, I come before, anticipate.
φθείρω, ερῶ (ἔφθορα), ἐφθάρην, 432, 20, I destroy, corrupt; *pass.*, go to ruin.

Digitized by Google

φθονερός, ά, όν, 471, envious, jealous.
φθονέω, ήσω, I grudge, envy, τινί τινος, 595 b, 577.
φθόνος, ό, envy, ill-will.
φιλ-άδελφος, ον, brotherly, sisterly.
φιλ-άνθρωπος, ον, humane, benevolent.
φιλέω, ήσω, I love, am fond of.
φιλία, ή, 464 c, love, friendship.
φίλος, η, ον, 221 c, loved, dear, pleasing.
φιλο-σοφία, ή, love of knowledge, pursuit of knowledge; wisdom, *philosophy*.
φιλό-σοφος, ον, loving knowledge, *philosophic*, scientific.
φιλό-τιμος, ον, loving honor, ambitious, emulous.
φλέγω, ξω, I burn, in-*flame*,—*trans. and intrans.* (L. *flagro*, *phlegm*.)
φοβερός, ά, όν, 471, fearful; *act.*, frightful; *pass.*, frightened.
φοβέω, ήσω, I frighten; *mid.*, am afraid of, fear, τινά.
φόβος, ό, fear. (Hydro-*phobia*.)
φονεύς, έως, ό, 458, a murderer.
φόνος, ό, murder.
φράζω, άσω, 428, 17, I tell, declare. (*Phrase*.)
φράσσω (·ττω), ξω, 442, 15, I fence in, defend. (L. *farcio*, dia-*phragm*.)
φρήν, ενός, ή, the diaphragm, breast; *but com.*, the heart, mind. (*Frensy*, *phren*-ology.)
φρονέω, ήσω, I think, mean, am minded *thus and so*.
φρόνησις, εως, ή, purpose, prudence.
φυγή, ή, L. *fuga*, flight, exile. Cf. φεύγω.
φυλακή, ή, 457 a, c, watch, safeguard.
φύλαξ, ακος, ό, 454 R. b, watchman, guard, guardian. (*Phylactery*.)
φυλάσσω, ξω, 428, 11, I guard, keep, observe; *mid.*, guard against, shun, 544 a.
φύλλον, τό, L. *folium*, a leaf; *plur.*, *foliage*.
φυσικός, ή, όν, *physical*, natural.
φύσις, εως, ή, nature. (*Physi*-ognomy.)
φυτόν, τό, that which has grown, plant. (Zoo-*phyte*.)
φύω, σω, 423, 4 (ἔφυν, 416, 3, I grew), I make grow, produce. (L. *fui*.)
φωνή, ή, sound, voice, cry. (Eu-*phonic*, *phono*-graph.)
φωνήεις, εσσα, εν, 470, 5, possessed of speech; vocal.
φῶς, φωτός, τό, 160 c, light. (*Photo*-graph.) Fr. φάος, for φάϝος, 39. Cf. φαίνω.

## X

χαίρω, χαιρήσω, ἐχάρην, 432, 21, I rejoice; am delighted, τινί, 611 a. (Eu-*charist*.)
χαλεπός, ή, όν, harsh, grievous, difficult, hard.
χαρά, ή, joy, delight.
χαρίεις, εσσα, εν, 220; 470, 5, *grace*-ful, charming.
χαρίζομαι, ίσομαι, I show favor, *gratify*, indulge, τινί, 595 b.
χάρις, ιτος, ή, favor, *grace*, thanks. (Eu-*charist*.)
χειμών, ῶνος, ό, L. *hiemps*, winter, storm.
χείρ, χειρός, ή, 202, 18, the hand, arm. (*Surgeon*, *chiro*-podist.)
χείριστος, η, ον, cf. κακός, 223, worst.
χείρων, ον, cf. κακός, 223, worse.

Digitized by Google

χέω, χέω, ἔχεα, κεχυκα, 426, 6, I pour, shed. (*Chyle.*)
χθές, *yester*-day. (L. *hesternus.*)
χίλιοι, αι, α, thousand; *sing. used with collective nouns.*
χίμαιρα, ἡ, 130 Exc. 3, goat, *chimaera.* (*Chimerical.*)
χορεύω, εύσω, I dance—*trans. and intrans.*
χορός, ὁ, a dance, *chorus, choir.*
χράομαι, ήσομαι, 335 a, 371 c; 421, 3, I furnish, *or* serve, myself, τινί, 607 a.
χρή, χρήσει, impf. ἐχρῆν or χρῆν, 404, 3, *impers.*, it is needful, right; behooves.
χρῆμα, ατος, τό, a useful thing; thing, matter,—*in general; plur.*, riches.
χρῆσις, εως, ἡ, a using, use.
χρίω, ίσω, 421, 8, I touch the surface; anoint; *mid.*, anoint one's self *or* for one's self. (*Christ, christen.*)
χρόνος, ὁ, time, season; χρόνῳ, 613, in time, at length. (*Chronic.*)
χρύσεος, έα, εον or χρυσοῦς, ῆ, οῦν, § 40, 2, golden.
χρυσός, ὁ, gold. (*Chryso*-lite.)
χώρα, ἡ, district, territory.
χωρίς, separately, apart.

Ψ

ψάλλω, ψαλῶ, I sing; *orig.* play on a stringed instrument. (*Psal*-tery, *psalm.*)
ψέγω, ψέξω, I blame, disparage.
ψευδής, ές, false. (*Pseud*-onym.)
ψεῦδος, εος, τό, falsehood, fraud.
ψεύδω, εύσω, I cheat by lies, falsify, deceive.
ψυχή, ἡ, breath, life, spirit, soul, mind. (*Psycho*-logy.)
ψῦχος, εος, τό, coolness, cold, chill; winter.

Ω

ὦ, 543 a, O; ὤ, oh.
ὧδε (ὅδε), thus, as follows.
ᾠδή, ἡ, song, *ode.*
ὠκύς, εῖα, ύ, swift, quick. (L. *ocior.*)
ᾠόν, τό, L. *ovum*, egg. (*Oval.*)
ὥρα, ἡ, L. *hora*, season, *hour;* prime.
ὡς (ὅς), as, 875 a; that, 875 d. *Used pleonastically with other adv.; as* ὡς ἀληθῶς, *lit.* how truly, truly.
ὡσ-αύτως, in the same way, just so.
ὡσί, *see* οὖς; ὦσι, *see* εἰμί.
ὥσπερ, just as, 850, 3.
ὥστε, so that. Cf. 876, 4 b.
ὠτός, *see* οὖς.

Digitized by Google

Digitized by Google

# ENGLISH-GREEK VOCABULARY.

Consult the preceding vocabulary for fuller information about the following words.

## A

able, I am, v. δύναμαι.
about, ἀμφί, περί, κατά.
above, ὑπέρ.
absolutely, ἁπλῶς.
according to, κατά.
accordingly, ἄρα.
account, v. τίθημι, *mid.*
accountable, αἴτιος.
accusation, αἰτία.
accuse, αἰτιάομαι.
accustomed, I am, εἴωθα.
Achilles, Ἀχιλλεύς.
acquire, κτάομαι.
acquiring, s. κτῆσις.
act, s. ἔργον; v. πράσσω; a play, ὑποκρίνομαι.
act unjustly, ἀδικέω.
action, πρᾶξις.
active, εὔζωνος.
address an assembly, ἀγορεύω.
admire, θαυμάζω.
adorn, κοσμέω.
advance, ἕρπω.
advise, βουλεύω.
affair, πρᾶγμα; the affairs of the state, τὰ τῆς πόλεως.
afford, παρέχω.
afraid of, I am, δέδια, δέδοικα.
after, μετά.
afterwards, ἔπειτα.
again, πάλιν, αὖ.
against, ἐπί, πρός, κατά.
age, γῆρας.
aged man, γέρων.
ageless, ἀγήρως.
agree, ὁμολογέω.
Aeschylus, Αἰσχύλος.
aim, σκοπός.
air, ἀήρ.
Ajax, Αἴας.
Alexander, Ἀλέξανδρος.
all, πᾶς.
all but, ὅσον οὐ.
allow, ἐάω; it is allowed, ἔξεστι.
almost, σχεδόν, ὀλίγου.
alone, μόνος.
along, παρά.
already, ἤδη.
also, καί.
altogether, πάνυ.
always, ἀεί.
am, εἰμί.
ambassadors, πρέσβεις.
ambitious, φιλότιμος.
ambrosia, ἀμβροσία.
among, μετά.
Anaximander, Ἀναξίμανδρος.
anchor, ἄγκυρα.
ancient, ἀρχαῖος, παλαιός.
and, καί, τε; and yet, καί τοι.
anger, ὀργή.
animal, ζῷον.

Digitized by Google

announce, ἀγγέλλω.
anoint, χρίω ; *intrans.* χρίομαι.
another, ἄλλος.
answer, v. ἀποκρίνομαι.
anticipate, φθάνω.
any, τις, πᾶς.
apart, χωρίς.
appear, φαίνομαι.
appoint, τάσσω, τίθημι.
arms, ὅπλα.
army, στρατός.
around, περί, ἀμφί.
arrange, τάσσω.
arrangement, τάξις.
art, τέχνη.
artist, τεχνίτης.
as, ὡς, ᾗ ; ὅπῃ, 682[2].
as many, *or* much, as, ὅσος.
as regards, κατά.
as soon as, ὡς τάχιστα.
ashamed, I am, αἰσχύνομαι.
ask, αἰτέω, ἐρωτάω.
ass, ὄνος.
assembling, place of, ἀγορά.
assembly, ἐκκλησία.
assign, νέμω.
associate with, ὁμιλέω.
assume, ὑποτίθεμαι.
Assyrian, Ἀσσύριος.
asunder, δίχα.
Athenian, Ἀθηναῖος.
Athens, Ἀθῆναι ; at, Ἀθήνησι.
at, πρός.
at all events, γοῦν.
— home, οἴκοι.
— last, τέλος.
— least, γε.
— length, χρόνῳ.
— once, αὐτόθεν.
— one time—at another time, ἄλλοτε—ἄλλοτε.
— random, μάτην.
— the same time, ἅμα.
attack, προσβάλλω.
attempt, ἐπιχειρέω.
Attic, Ἀττικός.
attire, στολή.
author, αἴτιος.
avail, ἀρκέω.
await, μένω.
axe, ἀξίνη.

## B

Babylon, Βαβυλών.
Bacchus, Διόνυσος.
backwards, πάλιν.
bad, κακός.
badness, κακία.
ball, σφαῖρα.
band of actors, χόρος.
banish, ἐκβάλλω ; *pass.* ἐκπίπτω.
barbarian, βάρβαρος.
base, *adj.* αἰσχρός.
bathe, λούομαι.
battle, μάχη.
bay, κόλπος.
be, εἰμί.
bear, v. φέρω.
beast, θηρίον.
beat, τύπτω, κόπτω.
beautiful, καλός.
beauty, κάλλος.
because, ὅτι.
become, γίγνομαι.
bee, μέλισσα.
before, *adv.* πρίν ; *prep.* πρό.
beget, τίκτω.
beg for, αἰτέω.
begin, ἄρχω, ἄρχομαι.
beginning, ἀρχή.
behold, θεάομαι.
believe, πιστεύω.
belly, γαστήρ.
bend, κάμπτω.
benefit, v. εὖ ποιέω, ὀνίνημι.
beside, παρά.
best, ἄριστος, λῷστος, βέλτιστος.
better, ἀμείνων, βελτίων.
betray, προδίδωμι.
bewail, κόπτομαι.
beyond, ὑπέρ.
bind, δέω.
bird, ὄρνις.

Digitized by Google

bite, δάκνω.
black, μέλας.
blame, ψέγω, μέμφομαι.
blessed, μακάριος.
blind, τυφλός.
blood, αἷμα.
blow, πληγή.
body, σῶμα.
Bœotian, Βοιωτός.
bold, θρασύς.
boldness, θάρσος.
bone, ὀστέον.
book, βιβλίον.
bosom, κόλπος.
both, *adj.* ἄμφω; *adv.* καί.
both sides, on, ἀμφοτέρωθεν.
bound, v. ὁρίζω.
boundary, ὅρος.
bow, τόξον.
bowl, κρατήρ.
boy, παῖς.
brave, ἀνδρεῖος.
break, v. ῥήγνυμι; (an oath) λύω.
breath, πνεῦμα.
breathe, πνέω.
bride, νύμφη.
bright, λαμπρός.
bring, φέρω, ἄγω, κομίζω.
bring forth, τίκτω.
broad, εὐρύς.
brother, ἀδελφός.
brotherly, φιλάδελφος.
brow, ὀφρύς.
brutal, θηριώδης.
bull, ταῦρος.
burial, τάφος.
burn, καίω.
bury, θάπτω.
business, ἀσχολία.
bustling, πολυπράγμων.
but, ἀλλά, δέ.
buy, ἀγοράζω.
by, ὑπό; by land, κατὰ γῆν.
by all means, πάντως.
— day, ἡμέρας.
— force, βίᾳ.
— means of, διά.
by night, νυκτός.
— no means, οὐδαμῶς.
— the side of, παρά.

## C

calamity, ἄτη.
call, λέγω, καλέω.
calumny, διαβολή.
care, I am a—to, μέλω; *impers.* μέλει.
carry, φέρω; off for myself, φέρομαι.
cast away, v. ῥίπτω.
cause, s. αἰτία, αἴτιον.
cavalry, ἱππεῖς.
cease, παύομαι.
Celts, Κελτοί.
certain, σαφής, τις.
certainly, μέντοι.
chance, τύχη.
change, v. ἀλλάσσω.
chaos, χάος.
character, ἦθος.
charming, χαρίεις.
chastise, κολάζω.
cherish, τρέφω.
child, τέκνον, παῖς.
childless, ἄπαις.
chimera, χίμαιρα.
choice, αἵρεσις.
choose, αἱρέομαι.
chorus, χόρος.
church, ἐκκλησία.
circle, κύκλος.
citadel, ἀκρόπολις.
citizen, πολίτης.
city, πόλις.
claim, v. ἀξιόω.
class, s. εἶδος.
clean, καθαρός.
cleanse, καθαίρω.
clear, λαμπρός.
clever, δεξιός.
cling to, ἅπτομαι.
cloak, ἱμάτιον.
close, v. κλείω.

Digitized by Google

clothes, *ἱμάτια.*
cloud, *νεφέλη.*
coast along, *παραπλέω.*
cold, s. *ψῦχος.*
colonise, *οἰκίζω.*
come, *ἔρχομαι*; I am, *ἥκω.*
command, *κελεύω.*
common, *κοινός.*
completion, *τέλος.*
concerning, *περί.*
condemn, *καταγιγνώσκω.*
conquer, *νικάω.*
conscious, I am, *σύνοιδα.*
consider, *νομίζω, σκοπέω.*
consideration, *σκέψις.*
consist, *συνίσταμαι.*
consult, *βουλεύομαι.*
contain, *ἔχω.*
contemplate, *θεωρέω.*
contemplation, *θεωρία.*
contest, *ἀγών, ἆθλος.*
continent, *adj. ἐγκρατής.*
continue, *μένω.*
contradict, *ἀντιλέγω.*
contrary to, *παρά.*
contrivance, *μηχανή.*
converse, *διαλέγομαι.*
conversation, *διάλογος.*
convict, *ἐλέγχω.*
Corinth, *Κόρινθος.*
Corinthian, *Κορίνθιος.*
corn, *σῖτος.*
corner, *γωνία.*
correct, *κολάζω.*
corrupt, v. *φθείρω.*
counsel, s. *βουλή*; v. *βουλεύω.*
count happy, *εὐδαιμονίζω.*
— worthy, *ἀξιόω.*
country, *γῆ, πατρίς.*
courage, *ἀνδρεία.*
courageous, *ἀνδρεῖος.*
court, pay—to, *θεραπεύω.*
courtyard, *αὐλή.*
cover, v. *καλύπτω.*
cow, *βοῦς.*
coward } *δειλός.*
cowardly }
cowardice, *δειλία.*
cower, *πτήσσω.*
crabbed, *χαλεπός.*
craft, *δόλος.*
creep, v, *ἕρπω.*
Cretan, *Κρής, gen. Κρητός.*
cross over, *διαβαίνω.*
crown, s. *στέφανος*; v. *στεφανόω.*
cry, s. *βοή.*
cubit, *πῆχυς.*
culprit, *αἴτιος.*
curse, *ἄτη.*
custom, *ἔθος.*
cut, v. *τέμνω, κόπτω.*

## D

dance, s. *χόρος*; v. *χορεύω.*
danger, *κίνδυνος*; I incur, *κινδυνεύω.*
dared, I, *ἔτλην.*
darkness, *σκότος.*
dart, *βέλος.*
daughter, *θυγάτηρ.*
dawn, s. *ἕως.*
day, *ἡμέρα.*
dead, *νεκρός.*
dead body, *νεκρός.*
dear, *φίλος.*
death, *θάνατος.*
deceive, *ψεύδω.*
decision, *κρίσις.*
declare, *ἀγορεύω.*
deed, *ἔργον.*
deep, *adj. βαθύς.*
— toned, *βαρύς.*
defeat, v. *κρατέω.*
defend, *φυλάσσω, ἀμύνω.*
define, *ὁρίζομαι.*
deity, *δαίμων.*
deliberate, *βουλεύομαι.*
delight, v. *τέρπω*; *intrans. χαίρω.*
depart, *ἀπέρχομαι.*
deprive, *στερέω, ἀφαιρέομαι.*
depth, *βάθος.*
descent, *γένος.*

Digitized by Google

deserted, ἔρημος.
deserved, ἄξιος.
desire, v. ἐπιθυμέω.
desolation, ἐρημία.
despatch, v. στέλλω.
despise, καταφρονέω.
destroy, φθείρω, ὄλλυμι, ἀπόλλυμι.
dexterous, δεξιός.
dialogue, διάλογος.
diction, λέξις.
die, s. κύβος; v. θνήσκω, ἀποθνήσκω.
different, ἕτερος.
difficult, χαλεπός.
difficulty, with, μόλις.
dig, ὀρύσσω.
dinner, δεῖπνον.
dip, v. βάπτω.
direct, *adj.* εὐθύς.
directions, in all, πανταχῆ.
disciple, μαθητής.
disease, νόσος.
diseased, νοσώδης.
disgrace, v. αἰσχύνω; s. αἰσχύνη.
disgraceful, αἰσχρός.
dishonor, ἀτιμία.
dispose, διατίθημι; am disposed, διάκειμαι.
disposition, τρόπος.
distribute, νέμω.
distributor, ταμίας.
district, χώρα.
disturb, ταράσσω.
divine, θεῖος.
divinity, δαίμων.
do, πράσσω, ποιέω, δράω.
dog, κύων.
doing, πρᾶξις.
door, θύρα.
double, διπλοῦς.
down, κατά.
drag, v. ελκω.
dragon, δράκων.
draw up, τάσσομαι.
dread, s. φόβος; v. φοβέομαι.
drink, s. ποτόν; v. πίνω.
drive, v. ἐλαύνω; out of senses, ἐξίστημι.
drug, s. φάρμακον.
during, διά.

## E

each, ἕκαστος; each other, ἀλλήλων.
ear, οὖς.
early, ἔωθεν.
earnest, σπουδαῖος.
earnestness, σπουδή.
earth, γῆ.
easy, ῥᾴδιος.
eat, ἐσθίω.
echo, ἠχώ.
edge, ἀκμή.
educate, παιδεύω.
education, παιδεία.
egg, ὠόν.
Egypt, Αἴγυπτος; Egyptian, Αἰγύπτιος.
eight, ὀκτώ; eighth, ὄγδοος.
either, ἤ.
elder, πρεσβύτερος.
elephant, ἐλέφας.
eleven, ἕνδεκα; eleventh, ἑνδέκατος.
elsewhere, ἄλλοθι.
embrace, ἀσπάζομαι.
empty, κενός.
encourage, παρακαλέω.
end, τελευτή, τέλος.
enemy, πολέμιος (*com. pl.*).
enjoy, ἥδομαι.
enlarge, αὐξάνω.
en masse, πανδημεί.
enslave, δουλόω.
entreat, αἰτέομαι.
envious, φθονερός.
envy, s. φθόνος; v. φθονέω.
Epaminondas, Ἐπαμεινώνδας.
Epicurus, Ἐπίκουρος.
equal, ἴσος; equally, ἴσως.
equipment, στολή.
err, ἁμαρτάνω.

Digitized by Google

error, ἁμαρτία.
escape, s. φυγή; v. φεύγω.
escape notice, λανθάνω.
escort, s. πομπή.
especially, μάλιστα.
esteem, ποιέομαι.
eternity, αἰών.
Ethiopian, Αἰθίοψ.
Etna, Αἴτνη; Etnean, Αἰτναῖος.
even, καί.
everlasting, ἀίδιος.
every, πᾶς.
everywhere, πανταχοῦ.
evil, *adj.* κακός; s. κακόν.
evil-speaking, βλασφημία.
exact, v. λαμβάνω.
examine, ἐλέγχω.
exceed, ὑπερβάλλω.
exceedingly, πάνυ.
excel, διαφέρω.
excellence, ἀρετή.
excellent, ἀγαθός.
excuse, v. συγγιγνώσκω.
exhausted, I am, κάμνω.
expedition, στρατεία; I make, go on an, στρατεύω.
extinguish, σβέννυμι.
extreme, ἔσχατος.
eye, ὀφθαλμός.

## F

fabulous, μυθώδης.
fact, πρᾶγμα.
fair, *adj.* καλός, δίκαιος.
faith, πίστις.
fall, v. πίπτω.
fall asleep, κοιμάομαι.
false, ψευδής.
falsehood, ψεῦδος.
far, μακράν, πολύ.
fare, v. πράσσω; well, εὖ; ill, κακῶς.
fasten, ἅπτω.
fat, παχύς.
fate, μοῖρα.
father, πατήρ.
fault, αἰτία.
favor, s. χάρις; v. χαρίζομαι.
fear, v. φοβέομαι; s. φόβος.
fearful, φοβερός.
feel awe, σέβομαι.
— shame, αἰδέομαι, αἰσχύνομαι.
— terror, φοβέομαι.
feeling, αἴσθησις.
female, *adj.* θῆλυς.
fence, v. φράσσω.
fetter, δεσμός.
few, ὀλίγοι.
field, ἀγρός.
fifth, πέμπτος.
fiftieth, πεντηκοστός.
fifty, πεντήκοντα.
fight, v. μάχομαι.
figure, σχῆμα.
fill, πληρόω, πίμπλημι.
find, εὑρίσκω.
finely, καλῶς.
fire, πῦρ.
first, πρῶτος; *adv.* πρῶτον.
first-rate, ἀκρός.
fish, ἰχθύς.
fit out, v. στέλλω.
fitting, it is, ἔοικε.
five, πέντε.
flame, πῦρ.
flat, πλατύς.
flatterer, κόλαξ.
flee, φεύγω.
flesh, σάρξ.
flight, φυγή.
flow, v. ῥέω.
flower, ἄνθος.
fly, v. φεύγω, πέτομαι.
follow, ἕπομαι.
folly, ἄνοια.
food, σῖτος.
fool, foolish, ἀνόητος.
foot, πούς.
for, *adv.* γάρ; *prep.* ὑπέρ.
for the most part, τὸ πολύ.
force, s. βία.
— v. βιάζομαι.

Digitized by Google

foreign, *βάρβαρος*.
foremost, *πρῶτος*.
forget, *λανθάνομαι*.
forgetfulness, *λήθη*.
form, s. *εἶδος*.
former, *πρότερος*.
formerly, *πρότερον*.
forsake, *ἐκλείπω*.
fortunate, *εὐτυχής*.
fortune, *τύχη*.
forty, *τεσσαράκοντα*.
found, v. *οἰκίζω*.
four, *τέσσαρες*.
free, *adj.* *ἐλεύθερος*; v. *ἐλευθερόω*.
freedom, *ἐλευθερία*.
freeze, *πήγνυμι*.
freshness, *νεότης*.
friend, *φίλος*.
friendship, *φιλία*.
frighten, *φοβέω*.
from, *ἀπό*.
from all sides, *πανταχόθεν*.
— another place, *ἄλλοθεν*.
— both sides, *ἀμφοτέρωθεν*.
— dawn, *ἕωθεν*.
— home, *οἴκοθεν*.
— the spot, *αὐτόθεν*.
— whence, *ὅθεν*.
fruit, *καρπός*.
full, *πλήρης*.
further, *ἔτι*.

## G

gain, s. *κέρδος*; v. *τυγχάνω*.
gather together, v. *ἀγείρω*.
general, *στρατηγός*.
generation, *γενεά*.
gentiles, *τὰ ἔθνη*.
get myself ready, *στέλλομαι*.
— possession of, *κρατέω*.
— written down, *γράφομαι*.
giant, *γίγας*.
gift, *δῶρον*.
girdle, *ζώνη*.
give, *δίδωμι*.
give in exchange, *ἀλλάσσω*.
give to taste, *γεύω*.
glory, *δόξα*.
go, *βαίνω*, *ἔρχομαι*; will go, *εἶμι*.
go on an expedition, *στρατεύω*.
goad, s. *κέντρον*.
goat, *τράγος*.
god, *θεός*.
goddess, *θεά*.
godless, *ἄθεος*.
gold, *χρυσός*; *adj.* *χρύσεος*.
golden, *χρύσεος*.
good, *adj.* *ἀγαθός*; s. *ἀγαθόν*.
goodly, *εὐφυής*.
good-natured, *εὐηθής*.
good news, *εὐαγγέλιον*.
gospel, *εὐαγγέλιον*.
grace, s. *χάρις*.
graceful, *χαρίεις*.
gracious, *ἵλεως*.
gratify, *χαρίζομαι*.
grave, s. *τάφος*.
great, *μέγας*.
Grecian, *adj.* *Ἑλληνικός*.
Greece, *Ἑλλάς*.
Greek, s. *Ἕλλην*; *adj.* *Ἑλληνικός*.
grief, *λύπη*.
grievous, *λυπηρός*.
grow old, *γηράσκω*.
grudge, *φθονέω*.
guard, v. *φυλάσσω*; s. *φύλαξ*.
guard against, *φυλάσσομαι*.
guardian, *φύλαξ*.
guest, *ξένος*.
guide, *ἡγεμών*.
guilty, *αἴτιος*.

## H

habit (of mind or body), *ἕξις*.
hair, *κόμη*, *θρίξ*.
half, *ἥμισυς*.
hallowed, *ὅσιος*.
hand, *χείρ*.
happen, *συμβαίνω*.
happily, *εὐδαιμόνως*.

Digitized by Google

happiness, εὐδαιμονία.
happy, εὐδαίμων.
— I am, εὐδαιμονέω.
— I count, εὐδαιμονίζω.
harbor, λιμήν.
hard, χαλεπός.
hardly, μόλις.
harm, v. βλάπτω.
harsh, χαλεπός.
haste, s. σπουδή; v. ἵεμαι.
hate, v. μισέω.
hateful, ἐχθρός.
have, ἔχω.
having power over, κύριος.
hazard, v. κινδυνεύω.
he, αὐτός, ἐκεῖνος.
head, κεφαλή.
heal, v. ἰάομαι.
healer, ἰατρός.
healthy, ὑγιής.
hear, ἀκούω.
hearing, s. ἀκοή.
heart, καρδία.
hearth, ἑστία.
heaven, οὐρανός.
heaven-sent, θεῖος.
heavy, βαρύς.
heavy-armed soldier, ὁπλίτης.
height, ὕψος.
Helen, Ἑλένη.
help, v. ὀνίνημι.
helpless, ἀμήχανος.
hence, ἐνθένδε.
herald, κήρυξ.
Hercules, Ἡρακλῆς.
herdsman, νομεύς.
here, ἐνθάδε.
herein, ἐνταῦθα.
Hermae, Ἑρμαῖ.
Hesiod, Ἡσίοδος.
hide, κρύπτω, καλύπτω.
hidden, κρυπτός.
highest, ἀκρός.
hill, πάγος, ὄρος.
hire, v. μισθόομαι.
his, ὅς, αὐτοῦ.
hit, τυγχάνω.
hither, ἐνθάδε.
hold, ἔχω; lay hold of, ἔχομαι.
hold to, ἐπέχω.
holy, ὅσιος.
home, οἶκος; *adv.* οἴκαδε.
Homer, Ὅμηρος.
homeward, οἴκαδε.
honey, μέλι.
honor, s. τιμή, ἀρετή; v. τιμάω.
honored, *adj.* τίμιος.
hope, ἐλπίς.
hoplite, ὁπλίτης.
horn, κέρας.
horse, ἵππος.
horseman, ἱππεύς.
hostile, πολέμιος.
hour, ὥρα.
house, οἶκος.
how, πῶς; *indirect*, ὅπως.
how many, πόσος.
however, ὅπως.
human, ἀνθρώπινος.
humane, φιλάνθρωπος.
hundred, ἑκατόν.
hundredth, ἑκατοστός.
hurl, ῥίπτω.
hurt, βλάπτω.
husband, ἀνήρ.
husbandman, γεωργός.
Hydra, Ὕδρα.

## I

I, ἐγώ.
idle, ἀργός.
idleness, ἀργία.
if, εἰ, ἐάν.
ignorance, ἄγνοια.
ignorant, ἀμαθής.
ill, κακός.
— I am, κάμνω.
illustrious, λαμπρός.
image, εἴδωλον, εἰκών.
imitate, μιμέομαι.
imitation, μίμησις.
immediately, εὐθύς, αὐτίκα.
immortal, ἀθάνατος.
impious, ἀσεβής.

Digitized by Google

import, v. εἰσάγω.
important, σπουδαῖος.
impossible, ἀδύνατος.
impracticable, ἀμήχανος.
impression, τύπος.
in, ἐν.
— a body, πανδημεί.
—— dream, ὄναρ.
— another place, ἄλλοθι.
— — way, ἄλλως.
— any respect, τι.
— behalf of, ὑπέρ.
— consequence of, διά, ἐπί.
— every way, πανταχῇ.
— many places, πολλαχοῦ.
— no way, οὐδαμῶς.
— short, ὅλως.
— spite of, βίᾳ.
— the presence of, παρά.
— — same way, ὡσαυτῶς.
— — time of, ἐπί.
— two, δίχα.
— vain, μάτην.
— which way, ᾗ.
incontinent, ἀκρατής.
increase, αὐξάνω.
indeed, μέν.
indict, γράφομαι.
indictment, γραφή.
indulge, χαρίζομαι.
inferior, ἧσσων.
infirm, ἀσθενής.
inform, μηνύω.
inhabit, οἰκέω.
injure, βλάπτω.
injustice, ἀδικία.
inquire, πυνθάνομαι.
inquiry, ἱστορία.
insolence, ὕβρις.
inspect, ἐπισκοπέω.
insult, v. ὑβρίζω.
instead of, ἀντί, ἐκ.
institution, θέσις.
instruct, παιδεύω.
instrument, ὄργανον.
intellect, νοῦς.
interpret, ἑρμηνεύω.
interpreter, προφήτης.
invasion, make an, εἰσβάλλω.
invent, εὑρίσκω.
irrational, ἄλογος.
island, νῆσος.
ivy, κισσός.

## J

jest, v. σκώπτω.
jointly, κοινῇ.
journey, s. ὁδός.
joy, s. χαρά.
judge, s. κριτής; v. κρίνω.
judge against, καταγιγνώσκω.
judgment, γνώμη.
Juno, Ἥρα.
Jupiter, Ζεύς.
just, δίκαιος.
just as, ὥσπερ.
— here, αὐτοῦ.
justice, δίκη.

## K

keen, ὀξύς.
keep, φυλάσσω.
kill, κτείνω, ἀποκτείνω; *pass.* ἀποθνήσκω.
kind, *adj.* εὔνους.
kindle, ἅπτω.
king, βασιλεύς.
kingdom, βασιλεία.
knee, γόνυ.
knight, ἱππεύς.
knock, κόπτω.
know, γιγνώσκω, οἶδα.
knowledge, γνῶσις.

## L

labor, πόνος.
Lacedaemonian, Λακεδαιμόνιος.
lack, δέω.
lament, δακρύω.
lamp, λαμπάς.
land, γῆ.
large, μέγας.

Digitized by Google

last, ὕστατος, ἔσχατος; at last, τέλος.
later, ὕστερος.
laugh, v. γελάω.
laughter, laughing-stock, γέλως.
law, νόμος.
lawless, ἄνομος.
lawsuit, δίκη.
lay down, κλίνω; (a law) τίθημι.
— hold of, ἔχομαι.
lead, v. ἄγω, ἡγέομαι.
lead astray, πλανάω.
— up, ἀνάγω.
leader, ἡγεμών.
leaf, φύλλον.
leap, v. ἅλλομαι.
learn, μανθάνω.
learner, μαθητής.
learning, μάθησις.
lease, v. μισθόω.
least, ἐλάχιστος.
leave, v. λείπω.
leisure, σχολή.
Lernaean, Λερναῖος.
less, μείων, ἧσσων.
lesson, μάθημα.
let be, ἐάω.
— out, μισθόω.
letter, γράμμα.
licentious, ἀκρατής.
lie, v. κεῖμαι.
life, βίος.
lift up, ἐπαίρω.
light, φῶς.
like, *adj.* ὅμοιος.
likeness, εἰκών.
lion, λέων.
listen, ἀκούω.
live, v. ζάω, βιόω.
long, μακρός.
— ago, πάλαι.
look, v. βλέπω.
loose, λύω.
loosing, λύσις.
lord, κύριος.
lordship, δυναστεία.
lot, κλῆρος.
love, s. ἔρως; v. φιλέω.
lull to rest, κοιμάω.
Lycurgus, Λυκοῦργος.
lyre, λύρα.

## M

madness, μανία.
maiden, παρθένος.
majority, οἱ πολλοί.
make, ποιέω.
make an expedition, στρατεύω.
— to stand, ἵστημι.
making, ποίησις.
man, ἄνθρωπος, ἀνήρ.
manifest, φανερός.
manliness, ἀνδρεία.
manly, ἀνδρεῖος.
manner, τρόπος.
manner of living, δίαιτα.
many, πολύς.
march, s. ὁδός.
market, ἀγορά.
marriage, γάμος.
marry, γαμέω.
mart, ἐμπόριον.
mass (of the people), οἱ πολλοί.
master, δεσπότης.
mean, v. φρονέω.
meanwhile, τέως.
measure, μέτρον.
meddlesome, πολυπράγμων.
medicine, φάρμακον.
memory, μνήμη.
mercenaries, ξένοι.
merchant, ἔμπορος.
Mercury, Ἑρμῆς.
messenger, ἄγγελος.
middle, μέσος.
might, βία, κράτος.
milk, γάλα.
mind, ψυχή, φρήν.
minded, I am, φρονέω.
Minerva, Ἀθηνᾶ.
Minōs, 184, 148.
minstrel, ῥαψῳδός.
miss, v. ἁμαρτάνω.

Digitized by Google

mix, v. *κεράννυμι.*
mob, *ὄχλος.*
mock, *σκώπτω.*
moderate, *μέτριος.*
modesty, *αἰδώς.*
mold, v. *πλάσσω.*
money, *χρῆμα, ἀργύριον.*
month, *μήν.*
moon, *σελήνη.*
more, *adj. πλείων*; *adv. μᾶλλον.*
morn, *ἕως.*
mortal, s. *βροτός*; *adj. θνητός.*
most, *adj. πλεῖστος*; s. *οἱ πολλοί*; *adv. μάλιστα.*
mother, *μήτηρ.*
mount, v. *ἀναβαίνω.*
mountain, *ὄρος.*
mouth, *στόμα.*
move, *κινέω.*
much, *adj. πολύς.*
— *adv. πολύ, μέγα, μάλα.*
multitude, *πλῆθος.*
murder, *φόνος.*
murderer, *φονεύς.*
muse, s. *μοῦσα.*
must, *ἀνάγκη ἐστί*, 763; *δεῖ*, 764 b, fin.
my, *ἐμός.*
myriad, *μυριάς.*
Mytilenaean, *Μυτιληναῖος.*

## N

nail, *ὄνυξ.*
naked, *γυμνός.*
name, s. *ὄνομα*; v. *ὀνομάζω.*
nation, *ἔθνος.*
natural, *φυσικός.*
naturally, *φύσει.*
nature, *φύσις.*
naval, *ναυτικός.*
navy, *τὸ ναυτικόν.*
near, -er, -est, *ἐγγύς, -υτέρω, -υτάτω.*
nearly, *σχεδόν.*
necessary, *ἀναγκαῖος.*
necessity, *ἀνάγκη.*
nectar, *νέκταρ.*
neither, *οὔτε, μήτε*, 859.
never, *οὐδέποτε.*
nevertheless, *ὅμως.*
new, *νέος.*
next, *adv. ἔπειτα.*
night, *νύξ*; by night, *νυκτός.*
Nile, *Νεῖλος.*
nine, *ἐννέα.*
no, *adj. οὐδείς*; *adv. οὐκ.*
noble, *γενναῖος.*
nod, v. *νεύω.*
noise, *βοή.*
nominally, *λόγῳ.*
no longer, *οὐκέτι.*
no one, *οὐδείς, μηδείς.*
nor, *οὔτε, μήτε*, 859.
nose, *ῥίς.*
not, *οὐ, οὐκ, μή.*
not even, *οὐδέ, μηδέ.*
notice, escape, *λανθάνω.*
not therefore, *οὔκουν, οὐκοῦν.*
not yet, *οὔπω.*
nourish, *τρέφω.*
nourishment, *τροφή.*
now, *νῦν.*
nowhere, *οὐδαμοῦ.*
number, *ἀριθμός.*
nymph, *νύμφη.*

## O

oak tree, *δρῦς.*
oath, *ὅρκος.*
obey, *ἀκούω, πείθομαι.*
obscure, *ἀφανής.*
observation, *θεωρία.*
obtain, *λαμβάνω.*
occasion, *καιρός.*
odious, *λυπηρός.*
Odyssey, *Ὀδυσσεία.*
of, *ἐκ.*
of old, *πάλαι.*
often, *πολλάκις.*
oil, *ἔλαιον.*
old age, *γῆρας.*
old man, *γέρων.*

Digitized by Google

Olynthian, Ὀλύνθιος.
omit, ἐάω.
on, ἐπί.
on account of, διά.
on the contrary, αὖ.
— one hand, μέν.
— other hand, δέ.
— right hand, δεξιώς.
— side of, πρός.
— spot, αὐτοῦ.
once, ποτέ.
— for all, ἅπαξ.
one, εἷς, τις.
one another, ἀλλήλων.
one day, ποτέ.
one side—the other side, οἱ μὲν—οἱ δέ.
only, *adj.* μόνος; *adv.* μόνον.
opinion, δόξα.
opportunity, καιρός.
or, ἤ.
orator, ῥήτωρ.
order, s. κόσμος.
order, v. οἰκέω, κελεύω.
origin, γένεσις.
ornament, κόσμος.
other, ἕτερος, ἄλλος.
otherwise, ἄλλως.
ought, ἀνάγκη ἐστί, 763; δεῖ, χρή, 764 b, fin.
our, ἡμέτερος.
out of, ἐκ.
out of doors, θύραζε.
outline, τύπος.
over, ὑπέρ.
overlook, ὑπεροράω.
overseer, ἐπίσκοπος.
overthrow, v. σφάλλω.
owe, ὀφείλω.
owing to, διά.
own, *adj.* ἴδιος.
ox, βοῦς.

## P

pain, λύπη, ἄχος.
paint, γράφω.
painter, γραφεύς.
parent, γονεύς.
part, μέρος.
partake, μετέχω.
pass, v. παρέρχομαι.
passion, πάθος.
passionless, ἀπαθής.
path, ὁδός.
pay, s. μισθός; v. τίνω.
pay court to, θεραπεύω.
peace, εἰρήνη.
pelt, βάλλω.
penalty, δίκη; I pay, δίδωμι δίκην.
people, δῆμος, ἄνθρωποι.
perceive, αἰσθάνομαι.
perhaps, ἴσως.
period, χρόνος.
perish, ἀπόλλυμι, *mid.*
persecute, διώκω.
Persian, Πέρσης.
persuade, πείθω.
Philip, Φίλιππος.
philosopher } φιλόσοφος.
philosophic }
philosophy, φιλοσοφία.
physician, ἰατρός.
pig, ὗς.
pious, εὐσεβής.
pity, s. οἶκτος; v. οἰκτείρω.
place, s. τόπος; of assembling, ἀγορά.
place, v. τίθημι, ἵστημι, τάσσω.
plant, φυτόν.
Plataean, Πλαταιεύς.
Plato, Πλάτων.
play, s. παιδιά; v. παίζω.
pleasant, ἡδύς.
please, ἀρέσκω.
pleasure, ἡδονή.
plough, ἄροτρον.
plunder, v. ἄγω καὶ φέρω.
Plutarch, Πλούταρχος.
poem, ποίημα.
poet, ποιητής.
poetry, ποίησις.
poison, φάρμακον.

Digitized by Google

poor man, *πένης*.
porch, *στοά*.
portion, *μοῖρα*.
position, *θέσις*.
possess, *ἔχω*, *κέκτημαι*.
possessed of speech, *φωνήεις*.
possession, *ἀγαθόν*, *κτῆμα*.
possession, get—of, *κρατέω*.
pound, v. *τρίβω*.
pour in, *ἐγχέω*.
poverty, *πενία*.
power, *δύναμις*; having—over, *κύριος*.
powerful, *δυνατός*.
powerless, *ἀδύνατος*.
practise, v. *ἀσκέω*.
praise, v. *ἐπαινέω*; s. *ἔπαινος*.
pray, *εὔχομαι*.
prayer, *εὐχή*.
preach, *κηρύσσω*.
precious, *τίμιος*.
predecessor, *ὁ πρίν*.
present, I am, *πάρειμι*.
preserve, *σώζω*.
prevail, *κρατέω*.
priest, *ἱερεύς*.
prime, s. *ὥρα*.
principle, *ἀρχή*.
prison, *δεσμός*.
private, *ἴδιος*.
prize, *ἆθλον*.
procession, *πομπή*.
proclaim, *κηρύσσω*.
procure, *εὑρίσκομαι*.
produce, v. *φύω*, *τίκτω*.
proof, *τεκμήριον*.
propose (a law), *γριφω*.
providence, *μοῖρα*.
prudence, *φρόνησις*.
punishment, *δίκη*, *ποινή*.
pure, *καθαρός*.
purify, *καθαίρω*.
pursue, *διώκω*.
put, v. *τίθημι*.
put a stop to, *παύω*.
put to flight, *τρέπομαι*.
put upon, *ἐπιτίθημι*.

## Q

quick, *ταχύς*.
quit, *ἀλλάσσω*.
quite, *πάνυ*.

## R

race, s. *γενεά*, *δρόμος*.
rain, I send, *ὗω*; rains, it, *ὗει*.
raise, *αἴρω*.
— up, *ἀνίστημι*.
rank, *τάξις*.
ransom, v. *λύομαι*.
rash, *θρασύς*.
rather, *μᾶλλον*.
raven, *κόραξ*.
read, *ἀναγιγνώσκω*.
really, *ἔργῳ*, *ἀληθῶς*.
reason, *λόγος*.
receive, *λαμβάνω*, *δέχομαι*.
reckon, *λογίζομαι*.
recover, *κομίζομαι*.
reflect, *σκοπέω*.
refute, *ἐλέγχω*.
regular, *κύριος*.
rejoice, *χαίρω*.
related / relation } *συγγενής*.
release, *λύω*.
remain, *μένω*.
remaining, *λοιπός*.
remember, *μέμνημαι*.
render, *ἀποδίδωμι*, *παρέχω*.
repay, *ἀποδίδωμι*.
repent of, *μεταγιγνώσκω*.
reproach, s. *ὄνειδος*.
requital, *ποινή*.
respect, *σέβω*.
rest, I lull to, *κοιμάω*.
restore, *ὀρθόω*.
reverence, s. *αἰδώς*.
reverence, v. *αἰσχύνομαι*, *αἰδέομαι*.
revolt, v. *ἀφίσταμαι*.
reward, *μισθός*.
rhapsody, *ῥαψῳδία*.

Digitized by Google

rich, πλούσιος.
riches, πλοῦτος, χρήματα.
ride, ἐλαύνω.
right, *adj.* ὀρθός.
right hand, δεξιά.
right, it is, χρή.
righteous, δίκαιος.
righteousness, δικαιοσύνη.
river, ποταμός.
road, ὁδός.
rock, πέτρα.
Roman, Ῥωμαῖος.
rose, ῥόδον.
rouse, ἐγείρω, κινέω.
rout, v. τρέπω.
rub, v. τρίβω.
rude, ἄγροικος.
ruin, v. φθείρω.
rule, s. ἀρχή; v. ἄρχω.
ruler, δυνάστης, ἄρχων.
run, v. τρέχω.
runner, δρομεύς.
running, s. δρόμος.
rustic, ἄγροικος.

## S

sacred, ἱερός.
sacrifice, s. θυσία; v. θύω.
safeguard, φυλακή.
safety, σωτηρία.
sail, v. πλέω.
sailor, ναύτης.
salt, ἅλς.
salute, ἀσπάζομαι.
same, ὁ αὐτός.
Samian, Σάμιος.
Saul, Σαῦλος.
savage, ἄγριος, θηριώδης.
save, σώζω.
saviour, σωτήρ.
say, λέγω.
scatter, σπείρω.
sceptre, σκῆπτρον.
Scythian, Σκύθης.
sea, θάλασσα.
season, ὥρα.
seat, ἕδρα.
second, δεύτερος.
secondly, δεύτερον.
secret, *adj.* κρυπτός.
sedition, στάσις.
see, v. βλέπω, ὁράω.
seed, σπέρμα.
seek, ζητέω.
seer, μάντις.
seem, ἔοικα, δοκέω.
seize, ἁρπάζω.
self, (myself, himself, etc.) αὐτός.
self-restrained, ἐγκρατής.
sell, v. πωλέω.
senate, βουλή.
send, πέμπω.
— away, ἀποστέλλω.
— rain, ὗω.
sense, αἴσθησις, νοῦς.
separately, χωρίς.
serpent, ὄφις.
servant, δοῦλος, παῖς.
set fire to, ἅπτω.
— free, ἐλευθερόω.
— in order, τάσσω.
— up, ὀρθόω, ἵστημι.
settle, v. τίθημι.
seven, ἑπτά.
severe, βαρύς.
shade, σκιά.
shaggy, δασύς.
shake, σείω.
shame, αἰσχύνη.
shameful, αἰσχρός.
shape, μορφή.
sharp, ὀξύς.
sheep, πρόβατον.
she-goat, χίμαιρα, αἴξ.
shepherd, ποιμήν.
shield, ἀσπίς.
shine, λάμπω.
ship, ναῦς.
short, μικρός.
short-lived, ἐφήμερος.
shout, s. βοή.
show, φαίνω, δείκνυμι.
shun, φυλάσσομαι.

Digitized by Google

shut, v. κλείω; in, *or* out, εἴργω.
Sicily, Σικελία.
sight, ὄψις.
sign, σημεῖον.
signal, v. σημαίνω; s. σημεῖον.
signify, σημαίνω.
silence, σιγή.
silent, I am, σιγάω.
silver, ἄργυρος.
similar, ὅμοιος.
simple, ἁπλοῦς.
simply, ἁπλῶς.
sin, s. ἁμαρτία; v. ἁμαρτάνω.
since, ἐπεί, ἐπειδή.
sing, ἀείδω, ᾄδω.
single, ἁπλοῦς.
sister, ἀδελφή.
sisterly, φιλάδελφος.
six, ἕξ; sixth, ἕκτος.
size, μέγεθος.
slander, v. διαβάλλω.
slave, δοῦλος.
— I am a, δουλεύω.
slavery, δουλεία.
slay, κτείνω, ἀποκτείνω.
sleep, ὕπνος.
slow, βραδύς.
small, μικρός.
smite, βάλλω.
snake, ὄφις.
so, οὕτως.
— great, τοσοῦτος.
— long, τέως.
— much *or*, many, τόσος.
soldier, στρατιώτης.
solitary, ἔρημος.
solitude, ἐρημία.
some, τις; something, τι.
some—some, οἱ μὲν—οἱ δέ.
son, υἱός.
song, ᾠδή.
soon, ταχύ.
sophist, σοφιστής.
soul, ψυχή.
sound, s. φωνή; *adj.* ὑγιής.
source, πηγή.
sow, ὗς.

Spartan, Σπαρτιάτης.
speak, λέγω; ill of, κακῶς.
speaking, evil, βλασφημία.
spear, δόρυ.
spectacle, θέα.
speech, λόγος.
— possessed of, φωνήεις.
speed, τάχος.
sphere, σφαῖρα.
spherical, σφαιροειδής.
spirit, ψυχή, θυμός, πνεῦμα.
sport, s. παιδιά; v. παίζω.
spring, s. πηγή; -time, ἔαρ (ἦρ).
staff, σκῆπτρον.
stage, σκηνή.
stand, v. ἕστηκα, *see* ἵστημι.
star, ἄστρον.
state, s. πόλις.
steal, κλέπτω.
stick, ῥάβδος.
still, *adv.* ἔτι.
sting, κέντρον.
stir, κινέω.
stoic, στωϊκός.
stone, λίθος.
stop, παύω; *intrans.* παύομαι.
storm, s. χειμών.
stout, παχύς.
straight, ὀρθός.
straightway, εὐθύς.
straining, s. τόνος.
stranger, ξένος.
stream, s. ποταμός.
strength, ἰσχύς, σθένος, κράτος.
stretch, τείνω.
strew, στορέννυμι.
strife, ἔρις.
strike, τύπτω, πλήσσω.
stript, γυμνός.
strive after, σπεύδω.
strong, *adj.* δυνατός.
strong, am, v. ἔῤῥωμαι.
struggle, s. ἆθλος.
struggling, ἄθλιος.
stumble, v. πταίω.
subdue, καταστρέφομαι.
such, τοῖος.
such as, οἷος.



Digitized by Google

suffer, πάσχω.
suffer punishment, δίκην δίδωμι.
suffice, ἀρκέω.
summer, θέρος.
summit, ἀκμή.
sun, ἥλιος.
superior, κρείσσων.
sure, σαφής.
surely, ἦ.
surpass, προέχω.
surprising, παράδοξος.
surround, περιβάλλω.
survive, περιγίγνομαι.
swan, κύκνος.
swear, v. ὄμνυμι.
sweet, ἡδύς.
swift, ὠκύς.
swim, νέω.
Syracusan, Συρακόσιος.
Syracuse, Συράκουσαι.
Syrian, Σύρος.

## T

table, τράπεζα.
take, λαμβάνω, αἱρέω.
— in exchange, ἀλλάσσω.
— up, αἴρω.
taken, I am, ἁλίσκομαι.
tale, μῦθος.
taste, v. γεύομαι.
teach, διδάσκω; get (have) taught, διδάσκομαι.
teacher, διδάσκαλος.
tear, δάκρυον.
tell, φράζω, λέγω.
temper, v. κεράννυμι.
temperate, σώφρων, μέτριος.
temple, ἱερόν.
ten, δέκα; tenth, δέκατος.
tent, σκηνή.
ten thousand, μύριοι.
terrible, δεινός.
territory, χώρα.
than, ἤ.
thanks, χάρις.
that, *conj.* ὅτι, ὡς,
that, *pron.* ἐκεῖνος.
the, ὁ, ἡ, τό.
theft, κλοπή.
their, σφέτερος, αὐτῶν.
then, τότε, οὖν.
thence, ἐκεῖθεν.
there, ἐκεῖ, ἔνθα.
therefore, οὖν, τοίνυν.
they, αὐτοί, ἐκεῖνοι.
thick, δασύς.
thief, κλέπτης.
thing, πρᾶγμα, χρῆμα.
think, νομίζω, οἶομαι.
third, τρίτος.
thirtieth, τριακοστός.
thirty, τριάκοντα.
this, οὗτος, ὅδε.
thither, ἐκεῖσε.
thou, σύ.
thought, γνώμη.
thousand, χίλιοι.
Thracian, Θρᾷξ.
three, τρεῖς.
thrice, τρίς.
through, διά.
throw, v. βάλλω.
thus, οὕτως.
thus much, τοσοῦτο.
thy, σός.
till, v. ἐργάζομαι.
time, χρόνος.
tired, I am, κάμνω.
to another place, ἄλλοσε.
to-day, σήμερον.
together, ἅμα.
toil, πόνος.
tomb, τύμβος.
to-morrow, αὔριον.
tongue, γλῶσσα.
too, καί.
tooth, ὀδούς.
torch, λαμπάς.
towards, πρός.
town, ἄστυ.
train, v. ἀσκέω.
trample on, πατέω.
transgress, παραβαίνω.
tread, πατέω.

Digitized by Google

treasure, θησαυρός.
tree, δένδρον.
trip up, σφάλλω.
trireme, τριήρης.
Trojan, Τρωϊκός.
trophy, τρόπαιον.
trouble, πόνος.
Troy, Τροία.
true, ἀληθής.
truly, μήν, τοι; ἀληθῶς.
trumpet, σάλπιγξ.
trust, v. πιστεύω.
truth, ἀλήθεια.
turn, s. τρόπος. v. τρέπω; *intrans.* τρέπομαι.
turn out, ἀποβαίνω.
twelve, δώδεκα.
twenty, εἴκοσι(ν).
twice, δίς.
two, δύο.
two hundred, διακόσιοι.
type, τύπος.
tyrant, τύραννος.

## U

Ulysses, Ὀδυσσεύς.
unacquainted, ἀγνώς.
unarmed, γυμνός.
undecaying, ἀγήρως.
under, ὑπό.
undergo danger, κινδυνεύω.
undertake, αἴρομαι.
undying, ἀθάνατος.
uneducated, ἀπαίδευτος.
unfortunate, δυστυχής.
ungrateful, ἀχάριστος.
ungrudging, ἄφθονος.
universe, κόσμος.
unjust, ἄδικος.
— I am, ἀδικέω.
unpleasant, ἀηδής.
unrestrained, ἀκρατής.
unwholesome, νοσώδης.
unwilling, ἄκων.
unworthy, ἀνάξιος.
up, ἀνά.
upon, ἐπί.
up to, ἐς, εἰς.
upright, ὀρθός.
urge on, σπεύδω.
use, v. χράομαι; s. χρῆσις.

## V

valid, κύριος.
vehement, ὀξύς.
Venus, Ἀφροδίτη.
verily, ἦ.
verse, ἔπος.
very, μάλα.
vex, λυπέω.
vice, κακία.
victim, θυσία.
victory, νίκη.
violence, βία.
violent, βίαιος.
virgin, παρθένος.
virtue, ἀρετή.
vocal, φωνήεις.
voice, φωνή.
vote, s. γνώμη.
Vulcan, Ἥφαιστος.

## W

wake, ἐγείρω.
walk about, περιπατέω.
wall, τείχος.
wand, ῥάβδος.
wander, πλανάομαι.
want of leisure, ἀσχολία.
war, πόλεμος; wage war, πολεμέω.
ward off, ἀμύνω.
warm, *adj.* θερμός.
wash, v. λούω.
waste, v. φθείρω.
watch, s. φυλακή.
watchman, φύλαξ.
water, ὕδωρ.
way, ὁδός.

Digitized by Google

we, ἡμεῖς.
weak, ἀσθενής.
weakness, ἀσθένεια.
wealth, πλοῦτος.
weapon, ὅπλον.
wearisome, βαρύς.
weary, I am, κάμνω.
weave, πλέκω.
weep, δακρύω.
weight, βάρος.
well, *adv.* εὖ.
— born, εὐγενής.
— disposed, εὔνους.
— girdled, } εὔζωνος.
— girt, }
what, τίς; what kind of, ποῖος.
when, *interr.* πότε; *indirect,* ὁπότε; *rel.* ὅτε.
whence, *interr.* πόθεν; *rel.* ὅθεν.
whenever, ὁπότε.
where, *interr.* ποῦ; *indirect,* ὅπου; *rel.* οὗ, ἔνθα.
whether, πότερον.
which (of two)? πότερος.
while, whilst, ἕως.
whither, *interr.* ποῖ; *indirect,* ὅποι; *rel.* οἷ.
who, *interr.* τίς; *rel.* ὅς.
whoever, ὅστις.
whole, ὅλος.
wholly, ὅλως.
why, τί.
wicked, πονηρός.
wickedness, ἀδικία.
wife, γυνή.
wild, ἄγριος.
— beast, θηρίον.
will, v. βούλομαι, θέλω.
willing, ἑκών.
win, v. νικάω.
wind, s. ἄνεμος.
wine, οἶνος.
winter, χειμών.
wisdom, σοφία.
wise, σοφός.
wish, v. βούλομαι.
with, σύν, μετά.
— a view to, ἐπί.
— difficulty, μόλις.
— the help of, σύν.
without stint, ἄφθονος.
witness, μάρτυς.
wolf, λύκος.
woman, γυνή.
wonder, } v. θαυμάζω.
wonder at, }
wonderful, θαυμαστός.
wood, ὕλη.
woody, ὑλήεις.
word, λόγος, ῥῆμα, ἔπος.
work, v. ἐργάζομαι; s. ἔργον.
world, κόσμος.
worse, χείρων.
worship, σέβω, *esp. in Mid.*
worthless, ἀνάξιος.
worthy, ἄξιος.
wound, s. ἕλκος; v. τιτρώσκω.
wrath, ὀργή.
wrestler, ἀθλητής.
wretched, ἄθλιος, τλήμων.
write, γράφω.
writing, γραφή.
wrong, v. ἀδικέω.

## Y

year, ἔτος.
yes, ναί.
yesterday, χθές.
yet, πω, ὅμως.
yield, πείθομαι.
yoke, ζυγόν.
yonder, that, ἐκεῖνος.
you, ὑμεῖς.
young, s. τέκνον; *adj.* νέος.
your, ὑμέτερος.
youth, νεανίας, νεότης.

Digitized by Google

D. APPLETON & CO.'S

# School and College Text-Books.

*LATIN—GREEK—SYRIAC—HEBREW.*

## LATIN.

**ARNOLD'S** First and Second Latin Book..... $1 10
——— Latin Prose Composition..... 1 10
——— Cornelius Nepos. With Notes..... 1 80
**BEZA'S** Latin Testament..... 1 10
**CÆSAR'S** Commentaries. Notes by Spencer..... 1 80
**CICERO** De Officiis. Notes by Thatcher..... 1 10
——— Select Orations. Notes by Johnson..... 1 80
**HARKNESS'S** First Latin Book..... 1 80
——— Second Latin Book and Reader..... 1 10
——— Introductory Latin Book..... 1 10
——— New Latin Reader..... 1 10
——— Latin Reader. With Exercises..... 1 80
——— Elementary Latin Grammar..... 1 10
——— New Latin Grammar..... 1 80
——— Introduction to Latin Prose Composition..... 1 80
——— Cæsar's Commentaries..... 1 80
——— Cicero..... 1 80
——— Cicero with Dictionary..... 1 50
——— Course in Cæsar, Sallust, and Cicero..... 1 75
——— Sallust's Catiline..... 1 15
**HORACE.** With Notes by Lincoln..... 1 50
**LIVY.** With Notes by Lincoln..... 1 50
**QUINTILIAN.** Tenth and Twelfth Books. With Notes by Frieze..... 1 80
**QUINTUS CURTIUS RUFUS.** Life of Alexander. Notes by Crosby. 1 80
**SALLUST'S** Jugurtha and Catiline. With Notes by Butler..... 1 50
**SEWALL'S** Latin Speaker..... 1 00
**TACITUS'S** Histories. Notes by Tyler..... 1 50
——— Germania and Agricola. Notes by Tyler..... 1 10
**VIRGIL'S** Æneid. Notes by Frieze..... 1 70

Digitized by Google

## GREEK.

**ARNOLD'S** First Greek Book..... $1 10
——— Greek Prose Composition..... 1 80
——— Second Greek Prose Composition..... 1 80
——— Greek Reading Book..... 1 80
**BOISE'S** Exercises in Greek Prose Composition..... 1 80
——— First Three Books of Xenophon's Anabasis. With Notes..... 1 80
——— Xenophon's Anabasis. With Notes..... 1 70
**CHAMPLIN'S** Short and Comprehensive Greek Grammar..... 1 10
**HADLEY'S** New Greek Grammar..... 1 70
——— Elements of Greek Grammar..... 1 80
——— Greek Verbs..... 25
**HAHN'S** Greek Testament. Notes by Robinson..... 1 70
**HARKNESS'S** First Greek Book. With a Greek Reader..... 1 80
**HERODOTUS.** With Notes by Johnson..... 1 80
**KENDRICK'S** Greek Ollendorff..... 1 50
**KUHNER'S** Greek Grammar. By Edwards and Taylor..... 1 70
**OWEN'S** Xenophon's Anabasis..... 1 70
——— Homer's Iliad..... 1 70
——— Greek Reader..... 1 70
——— Acts of the Apostles, with a Lexicon..... 1 50
——— Homer's Odyssey..... 1 70
——— Thucydides, with Map..... 2 20
——— Xenophon's Cyropædia..... 2 20
**PLATO'S** Apology and Crito. Notes by L. Tyler..... 1 80
**PLUTARCH.** With Notes by Hackett and Tyler..... 1 80
**SILBER.** Progressive Lessons in Greek..... 1 10
**SMEAD.** Demosthenes's Philippics. With Notes..... 1 80
——— Antigone of Sophocles. With Notes..... 1 50
**SOPHOCLES'S** Œdipus Tyrannus. With Notes by Crosby..... 1 80
**WHITON'S** First Lessons in Greek..... 1 80
**XENOPHON'S** Memorabilia. Notes by Robbins..... 1 70
——— Anabasis. With Notes by Boise..... 1 70

## SYRIAC.

**UHLEMANN'S** Syriac Grammar..... 4 40

## HEBREW.

**GESENIUS'S** Hebrew Grammar..... 2 60

Digitized by Google

D. APPLETON & CO.'S

# School and College Text-Books.

## ENGLISH.

| | | |
|---|---|---|
| **ALDEN.** | The Natural Speaker | $1 10 |
| | Elements of Intellectual Philosophy | 1 10 |
| | Studies in Bryant | 45 |
| **APPLETONS'** | School Readers. First | 25 |
| | School Readers. Second | 40 |
| | School Readers. Third | 52 |
| | School Readers. Fourth | 70 |
| | School Readers. Fifth | 1 25 |
| **BAIN'S** | English Composition and Rhetoric | 1 50 |
| | Mental Science | 1 50 |
| | Moral Science | 1 50 |
| | Logic, Deductive and Inductive | 2 00 |
| **BOJESEN and ARNOLD'S** | Manual of Grecian and Roman Antiquities | 1 70 |
| **COE'S** | Drawing Cards. In 10 parts ..... Each, | 25 |
| | New Drawing Lessons. 4 parts ..... Each, | 25 |
| **COE and SHELL'S** | Elementary Drawing. In 3 parts ..... Each, | 25 |
| | Elementary Drawing. Complete in one | 70 |
| **COMING'S** | Class-Book of Physiology | 1 50 |
| | Companion Class-Book | 50 |
| **CORNELL'S** | First Steps in Geography | 40 |
| | Primary Geography | 65 |
| | Intermediate Geography. New edition | 1 30 |
| | Grammar-School Geography. New edition | 1 50 |
| | Physical Geography | 1 40 |
| | High-School Geography and Atlas | 2 50 |
| | High-School Geography, separate | 85 |
| | High-School Atlas, separate | 1 70 |
| | Cards for the Study and Practice of Map-Drawing | 45 |
| | Series of Outline Maps | 13 25 |
| | Single Maps ..... Each, | 90 |
| | Double Maps ..... Each, | 1 75 |
| | The Key, separate | 45 |
| **COVEL'S** | Digest of English Grammar | 80 |
| **CROSBY'S** | First Lessons in Geometry | 45 |

Digitized by Google

**DESCHANEL'S** Natural Philosophy. Complete..... $5 70
Natural Philosophy. 1. Mechanics, Hydrostatics, etc. 1 50
Natural Philosophy. 2. Heat..... 1 50
Natural Philosophy. 3. Electricity..... 1 50
Natural Philosophy. 4. Sound and Light..... 1 50
**DEW'S** Digest of Ancient and Modern History..... 2 20
**GILLESPIE'S** Land Surveying..... 2 60
Higher Surveying..... 2 20
**GRAHAM'S** English Synonymes..... 1 30
**GREENE'S** History of the Middle Ages..... 1 30
Primary Botany ..... 1 10
Class-Book of Botany..... 1 70
**GUIZOT'S** History of Civilization ..... 1 30
**HADLEY.** Twelve Lectures on Roman Law..... 1 30
**HAND-BOOK** of Anglo-Saxon Root-Words..... 85
of Anglo-Saxon Derivations..... 1 10
of the Engrafted Words of the English Language..... 1 30
**HASWELL'S** Book-keeping..... 3 00
Blanks for the same..... 1 70
**HENSLOW'S** Botanical Charts.....Per set, 15 75
Key to do..... 25
**HISTORY PRIMERS.** Edited by J. R. Green:
Greece. By C. A. Fyffe..... 45
Rome. By M. Creighton..... 45
Europe. By E. A. Freeman..... 45
Old Greek Life. By J. P. Mahaffy..... 45
Geography. By George Grove..... 45
Roman Antiquities. By A. S. Wilkins..... 45
England. By J. R. Green.....(*In press.*)
France. By Charlotte M. Yonge.....(*In press.*)
**HOME PICTURES** of English Poets..... 85
**HOOKER'S** Penmanship.....Per dozen, 1 20
**HOWS'S** Historical Shakespearian Reader..... 1 30
Shakespearian Reader..... 1 30
**HUXLEY and YOUMANS'S** Elements of Physiology and Hygiene. 1 50
**JACOBS'S** Learning to Spell, to Read, to Write, and to Compose..... 65
The same, in two volumes..... 1 10
**JAEGER'S** Class-Book in Zoölogy..... 45
**KEIGHTLEY'S** Mythology of Greece and Rome..... 65
**KÖPPEN'S** Historical Geography..... 3 00
**KRÜSI'S** System of Free-Hand and Industrial Drawing:
Synthetic Series. Four Books.....Each, 18
Analytical Series. Six Books.....Each, 22
Perspective Series. Four Books.....Each, 27
Advanced Perspective and Shading Series. Four Books.
Nos. 1 and 2.....Each, 27
Nos. 3 and 4.....Each, 35
Manuals. (One to each Series.)..Cloth, each, 65c.; paper, each, 50

Digitized by Google

**KRÜSI'S** Industrial Series.
- Textile Designs. Six Books .. Per set, $2 00
- Mechanical. Six Books.....Per set, 2 00
- Architectural. Nine Books.....Per set, 4 00
- Machinery.....(*In press.*)
- Outline and Relief Designs.....(*In press.*)

**LATHAM'S** Hand-Book of the English Language..... 1 50

**LITERATURE PRIMERS.** Edited by J. R. Green:
- English Grammar. By R. Morris..... 45
- English Literature. By Stopford Brooke..... 45
- Philology. By J. Peile..... 45
- Classical Geography. By H. F. Tozer..... 45
- Shakespeare. By Edward Dowden..... 45
- Greek Literature. By R. C. Jebb..... 45
- English Grammar Exercises. By R. Morris..... 45
- Studies in Bryant. By J. Alden..... 45
- Homer. By W. E. Gladstone..... 45

**LOCKYER'S** Elementary Lessons in Astronomy..... 1 50

**MACAULAY'S** Biographical Sketches..... 85

**MANDEVILLE'S** Elements of Reading and Oratory..... 1 10
- Course of Reading..... 1 10

**MANGNALL'S** Historical Questions..... 1 30

**MARCET.** Mary's Grammar..... 1 10

**MARKHAM'S** School History of England..... 1 30

**MARSH'S** Course of Practice in Single Entry Book-keeping..... 1 70
- A Set of Blank Books for ditto..... 1 30
- Science of Double Entry Book-keeping..... 2 20
- A Set of Blank Books for ditto..... 1 30
- Bank Book-keeping and Joint Stock Accounts..... 6 00

**MARSHALL'S** Book of Oratory..... 30
- First Book of Oratory..... 1 10

**MODEL COPY-BOOKS.** In Six Numbers.....Per dozen, 1 55

**MORSE'S** First Book in Zoölogy..... 1 10

**MULLIGAN'S** Exposition of English Grammatical Structure..... 1 70

**MUNSELL'S** Psychology..... 1 70

**NICHOLSON'S** Text-Book of Zoölogy..... 1 50
- Text-Book of Geology..... 1 30
- Introduction to the Study of Biology..... 65

**NORTHEND'S** Memory Gems..... 20
- Choice Thoughts..... 30

**OTIS'S** Drawing-Books of Landscape. Six Parts..... 2 60
- " " Parts I., II., and III.....Each, 40
- " " Parts IV., V., and VI.....Each, 50
- " " The same in 1 volume.....Cloth, 3 00

Drawing-Books of Animals. Five Parts..... 2 60
- " " Parts I. and II.....Each, 45
- " " Part III..... 50
- " " Parts IV. and V.....Each, 65
- " " The same, in 1 volume.....Cloth, 3 00

Digitized by Google

| | | |
|---|---|---|
| **PERKINS'S** | Elementary Arithmetic | $0 65 |
| | Practical Arithmetic | 1 10 |
| | Key to ditto | 1 80 |
| | Elementary Geometry | 1 10 |
| | Plane and Solid Geometry | 1 70 |
| | Elements of Algebra | 1 80 |
| | Treatise on ditto | 1 70 |
| | Plane Trigonometry and Surveying | 1 70 |
| **PRENDERGAST'S** | Hand-Book to the Mastery Series | 45 |
| **PUTZ and ARNOLD'S** | Manual of Ancient Geography and History | 1 30 |
| | Mediæval Geography and History | 1 30 |
| | Modern Geography and History | 1 30 |
| **QUACKENBOS'S** | Primary Arithmetic | 22 |
| | Mental Arithmetic | 35 |
| | Elementary Arithmetic | 40 |
| | Practical Arithmetic | 80 |
| | Part I | 45 |
| | Practical Arithmetic. Part II | 45 |
| | Key to ditto | 18 |
| | Higher Arithmetic | 1 10 |
| | Key to ditto | 65 |
| | First Lessons in English Composition | 80 |
| | Advanced Course of Composition and Rhetoric | 1 30 |
| | Primary History of the United States. (Old edition.) | 80 |
| | Elementary History of the United States. (New ed.) | 65 |
| | American History for Schools | 1 25 |
| | History of the United States for Schools | 1 30 |
| | Primary Grammar | 45 |
| | English Grammar | 80 |
| | Natural Philosophy | 1 50 |
| | Illustrated School History of the World | 1 50 |
| | Illustrated Lessons in our Language | 55 |
| **REID'S** | Dictionary of the English Language | 1 10 |
| **RICHARDS'S** | Elements of Plane Trigonometry | 75 |
| **RICORD'S** | Youth's Grammar | 35 |
| **ROBBINS'S** | Class-Book of Poetry | 1 10 |
| | Guide to Knowledge | 85 |
| **ROEMER'S** | Polyglot Reader and Guide for Translation | 1 30 |
| **SCHMIDT'S** | Course of Ancient Geography | 1 10 |
| **SCIENCE PRIMERS:** | | |
| | Chemistry. By H. E. Roscoe | 45 |
| | Physics. By Balfour Stewart | 45 |
| | Physical Geography. By Archibald Geikie | 45 |
| | Geology. By Archibald Geikie | 45 |
| | Physiology. By M. Foster | 45 |
| | Astronomy. By J. Norman Lockyer | 45 |
| | Botany. By J. D. Hooker | 45 |
| | Logic. By W. S. Jevons | 45 |

Digitized by Google

**SCIENCE PRIMERS:**

| | |
|---|---|
| Inventional Geometry. By W. G. Spencer | $0 45 |
| Pianoforte Playing. By F. Taylor | 45 |
| Political Economy. By W. S. Jevons | 45 |
| **SEWELL'S** First History of Greece | 65 |
| First History of Rome | 65 |
| **SPALDING'S** History of English Literature | 1 30 |
| **TAPPAN'S** Elements of Logic | 1 30 |
| **TAYLOR'S (BAYARD)** School History of Germany | 1 50 |
| **TENNEY'S** Grammatical Analyzer | 1 30 |
| **WEBSTER'S** Elementary Spelling-Book | 15 |
| Elementary Reader | 15 |
| **WILLARD'S** Synopsis of General History | 2 00 |
| **WILLIAMS and PACKARD'S** Gems of Penmanship | 5 00 |
| **WILLIAMSON'S** Elementary Treatise on Differential Calculus | 3 75 |
| Elementary Treatise on Integral Calculus | 3 75 |
| **WILSON'S** Elementary Treatise on Logic | 1 30 |
| **WINSLOW'S** Elements of Moral Philosophy | 1 30 |
| **WORTHEN'S** First Lessons in Mechanics | 65 |
| Rudimentary Drawing | 65 |
| **WRIGHT'S** Primary Lessons | 25 |
| **YOUMANS'S** (Professor) Class-Book of Chemistry | 1 50 |
| **(Eliza A.)** First Book of Botany | 85 |
| Second Book of Botany | 1 30 |
| Botanical Charts | 15 75 |
| Key to same | 25 |

---

*Elementary Works on Mechanical and Physical Science, forming a Series of*

# TEXT-BOOKS OF SCIENCE,

ADAPTED FOR THE USE OF

## ARTISANS AND STUDENTS IN PUBLIC AND SCIENCE SCHOOLS.

EDITED BY

Prof. T. M. GOODEVE, M. A., and C. W. MERRIFIELD, F. R. S.

Fully illustrated, and handsomely printed in 16mo. Price, cloth, $1.50 per volume, with the exception of a single volume of nearly 400 pages, the price of which is $2.50. Sixteen volumes of the series have been published, and others are in preparation.

D. APPLETON & CO., PUBLISHERS,
1, 3, & 5 BOND STREET, NEW YORK.

Digitized by Google

# CLASSICAL WRITERS.

## Edited by JOHN RICHARD GREEN.

*16mo. Flexible cloth. - - - Price, 60 cents.*

UNDER the above title, Messrs. D. APPLETON & Co. are issuing a series of small volumes upon some of the principal classical and English writers, whose works form subjects of study in our colleges, or which are read by the general public concerned in classical and English literature for its own sake. As the object of the series is educational, care is taken to impart information in a systematic and thorough way, while an intelligent interest in the writers and their works is sought to be aroused by a clear and attractive style of treatment. Classical authors especially have too long been regarded as mere instruments for teaching pupils the principles of grammar and language, while the personality of the men themselves and the circumstances under which they wrote have been kept in the background. Against such an irrational and one-sided method of education the present series is a protest.

It is a principle of the series that, by careful selection of authors, the best scholars in each department shall have the opportunity of speaking directly to students and readers, each on the subject which he has made his own.

The following volumes are in preparation:

### GREEK.

**SOPHOCLES**.....**Professor Lewis Campbell.** [*Ready.*
**EURIPIDES**.....**Professor Mahaffy.** [*Ready.*
**HERODOTUS**.....**Professor Bryce.**
**DEMOSTHENES**.....**S. H. Butcher, M. A.**

### LATIN.

**VERGIL**.....**Professor Nettleship.** [*Ready.*
**HORACE**.....**T. H. Ward, M. A.**
**CICERO**.....**Professor A. S. Wilkins.**
**LIVY**.....**W. W. Capes, M. A.**

### ENGLISH.

**MILTON**.....**Rev. Stopford A. Brooke.** [*Ready.*
**BACON**.....**Rev. Dr. Abbott.**
**SPENSER**.....**Professor J. W. Hales.**
**CHAUCER**.....**F. J. Furnivall.**

*Other volumes to follow.*

D. APPLETON & CO., NEW YORK.

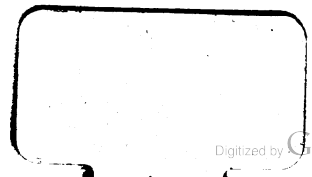
Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google


Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google